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EDITED BY JOHN LAWRENCE

C. A. Joyce
A PENGUIN ON ADOLESCENCE

Lesslie Newbigin
SUGAR IN THE COFFEE

R. A. Lambourne
JUDGEMENT IN PSYCHIATRY

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Foot of page quotations are from The Valley of Decision *by T. R. Milford (British Council of Churches, 2s 6d)*

The Editor is solely responsible for the contents of FRONTIER. The opinions expressed in the articles, including the 'From the Editor' column, are those of the writers in question: it does not follow that they represent the views of the Survey Application Trust or of the Christian Frontier Council.

From the Editor

NOWADAYS people are specially concerned with the difficulty of understanding each other, if one may judge from what is written about 'the problem of communication'. Industry and the Church seem equally conscious of a failure to communicate. Politicians and schoolmasters are hardly more successful, but their difficulties are so old that we do not think of them as being in the same class as other 'problems of communication'.

The Church, industry and government are all tempted to think that successful communication is chiefly a matter of gimmicks. Appoint enough public relations officers, put your message in the idiom of the day and all will be well. These things should indeed be done but there are other things which should not be left undone. Those matters which are most important for the life of any country, any church, or any business, cannot be effectively conveyed without some sympathy between speaker and hearer. The ultimate problem of communication is a problem of imaginative sympathy. In industry the true cause of a strike may be the look in a foreman's eye. Likewise if the message of the Gospel falls on deaf ears, the reason may be that the preacher has not sanctified his imagination for the task of communication. The most effective expression of love may be to enter imaginatively into another man's mind in order to find a way of speaking to his condition.

The first two-thirds of this century are proving rich in new translations of the Bible. Perhaps the last third of the century will be the time to learn how best to use different kinds of translation. A new translation of the Bible may be the means of opening deaf ears, or it may be just a gimmick, like a new coat of paint on a gate, which shines for a month or two but begins to peel off as soon as the weather gets at it. Which it is depends partly on the translation itself and partly on how it is used. The New English New Testament has many desirable uses but it does not claim to take the place of the Authorized Version. At first the New English New Testament will give us all a salutary shock, a shock that may prevent us listening to the Bible as if it were a soothing incantation. But the shock will soon wear off. More important than that, the New English New Testament makes many puzzles plain. It illuminates whole tracts of St Paul which few but the learned have hitherto been able to understand. It will give to many, who are perplexed by old fashioned English, a point of entry into the Christian religion. It will be useful to preachers and schoolmasters. It will help all of us in study and some of us in prayer. It translates a good text

intelligently and when it is read in church it holds one's attention firmly; the collective authority of the scholarship of the 1950s has a weight that none can ignore.

Yet the English speaking peoples will not, I think, take the new version to their hearts as in any way an equivalent of the King James version. This is not just because we are attached to what we have known. People have a sound instinct in these things and at the end of the day the weaknesses of the New English New Testament might be more important than its merits.

It will take time for us to get our bearings and first judgements about this new translation must be provisional. But so far it seems to me that the chief weakness of the New English Testament lies in the way it deals with the poetical elements in the Bible. I do not wish to over-state the case. The New English New Testament rises well to the Book of Revelation, but in general it fails in translating poetry. It makes the opening of the Magnificat almost flat. This matters because great parts of the Bible, including much of the Gospels, are poetry. God has spoken to us in poetry as well as in prose and the best translation of many parts of the Bible, though not of all, will be the most poetical. In the end the New English New Testament will send us back to the Authorized Version or to that judicious and conservative revision of the Authorized Version which I still hope to see, a revision which would do for the New Testament what the Revised Version has to a great extent done already for the Old Testament. One of the great merits of the New English New Testament is that it will send us back to the Authorized Version with a greatly enhanced understanding.

A failure to communicate may be due to a failure to use appropriate language, but it may equally be due to the fact that the other party has not learnt, or has unlearnt, the language which *must* in the nature of things be used for the matter in hand. The version of the Bible that gives most at the first reading may not give most in the end. A friend of mine, who is a notable evangelist, warns people who go to church for the first time: 'You will not understand much.' But he adds: 'Go regularly for six months and then tell me what you do not understand.' The language of the Authorized Version ought not to be forced on those who are not ready for it, but progress in the Christian faith is, among other things, a process of education. It is hard to imagine a mature English-speaking Christian who could not learn to appreciate the Authorized Version. It is true that a new vocabulary and unfamiliar turns of phrase are not learnt altogether without effort; but experience shows that this effort is not beyond the powers of very simple people.

The weaknesses of the New English New Testament are sometimes blamed on the present state of the English language, but that defence will not do. Such languages as English have long memories. Alliteration went out in the fourteenth century as a formal constituent of verse, but

we have kept our sensitiveness to alliteration. The Song of Simeon, or *Nunc Dimittis*, is a perfect illustration of that. To this day the use or neglect of alliteration is one of the elements that makes or mars any piece of English writing. The Elizabethans gave to English a new splendour without losing anything that they had inherited; their successors gave it precision and subtlety; and now our language is gaining a marvellous suppleness. In such matters one gift need not be contrary to another. In recent times we may not have used English in Elizabethan ways, but our language remains what it was, the greatest of the *gesta Dei per Anglos*, ready to be used for prophecy when the prophetic spirit awakes once more.

In thought, this age seeks accuracy, literal truth and mathematical proofs. Such things are good to seek, but it is desirable to be conscious of the limits within which they may be had and to remember that the whole truth may have aspects that escape definition in our modes of thought. There is a literalism of scholars which can be as deadly as the literalism of biblical interpretation. I by no means accuse Dr Dodd and his colleagues of this, but as I read their work I am conscious of the danger. I spent some time meditating upon parts of St John's Gospel with the help of R. H. Lightfoot's subtle commentary and the New English New Testament. Sometimes the points to which Lightfoot refers had disappeared in the new translation. It was as if one heard a note without its overtones. One seemed to have lost some of those images which lead one on to see the many-sided richness of a truth which at first seemed simple and almost flat. It will take more time than we have yet had with the new Bible to show whether this first impression is justified; but if this impression is confirmed the matter will be serious; in order to understand the Bible we need more than anything to recover the proper use of images.

Myths and Images

Biblical images play the part of myths in Plato—not of myths in Bultmann's understanding of the word. Biblical images bring us to things that we cannot grasp with our hands but which we can just touch with the tips of our fingers when we are helped to stretch. Biblical images point beyond themselves to mysteries that we can approach in no other way.

The extraordinary influence of Dr Rudolf Bultmann puzzles me. His eminent scholarship and profound personality are not enough to account for the popularity of his theories. Evidently 'demythologizing' is an idea whose moment has come. The question is whether this idea is a permanent acquisition or whether it is popular merely because it fits well with the limitations of the present age.

Bultmann starts from a concern for evangelisation in a scientific age

and he sees rightly that the central problem is to find the right interpretation of biblical 'myths', or images as I would prefer to say. He accepts as axiomatic a rather simple 'scientific' view of the world and then tries to establish an alliance between the Bible and a particular brand of existential philosophy, Heidegger's brand. The result is interesting and, up to a point, illuminating but it is always risky to try to tie the Bible to one mode of philosophical thinking. Let me make it clear that in my view existential philosophy is unduly neglected in this country. Yet it has its limitations, limitations which are perhaps more radical than those of the Aristotelian philosophy which is its obvious rival as a basis for thinking about the Bible.

For Bultmann the great question is: 'How is man's existence understood in the Bible?' (*Jesus Christ and Mythology*, p. 53). His view about whether the biblical view of man's existence answers to any objective reality is confusing; and, unless I have misunderstood him, it is confused.

By myths he means those elements in the Bible which come from a pre-scientific way of thinking. For instance, the picture of heaven above and hell beneath. To this he would add, with a more doubtful warrant, the second coming and eschatology in general. By demythologizing he means the attempt to discover whether 'the eschatological preaching and the mythological sayings as a whole contain a still deeper meaning which is concealed under cover of mythology.' (*Jesus Christ and Mythology*, p. 18). So far so good. The problem is real, though it is by no means new. However, before going further one ought to consider carefully what is meant by 'scientific' and 'pre-scientific'. Dr Bultmann appears to make some big assumptions about what science tells us concerning reality and I cannot see that he has given an adequate examination to these assumptions. He draws out with skill and penetration an existential strand in the New Testament, a strand which is really there. His mistake is to think that the rope has no other strands. He seems to be saying that the figures and images of the New Testament light up hidden recesses of my soul here and now; *that* is my encounter with God, *that* is the light shining in my darkness. Which is true. He seems to be saying that the resurrection of the body is not a factual statement about what happened to Jesus or about what will happen to all of us one day, but an illumination that comes to me here and now. Which is true in what it affirms and false in what it denies. These meanings are true meanings, but they are only a part of the truth that is conveyed in biblical 'myths' or images, Bultmann dismisses other meanings too lightly. The Bible tells me truths about myself, but the Bible also tells me truths about an objective reality outside myself, truths which it is a matter of life or death for me to know and acknowledge. All that is swept away by Bultmann's 'demythologizing'.

His interpretations of Scripture are often illuminating. He has an interesting mind and his style, though uneven, has a great occasional charm. But his manner of interpretation is not so new as it seems. There is, for instance, some good existential interpretation in the commentary of R. H. Lightfoot to which I have already referred. George Fox comes near to Bultmann with his emphasis on the Christ within you, as against the 'Christ who died at Jerusalem' sixteen hundred years before Fox's day. Someone should do a thesis on common elements in Quakerism and Bultmannism.

I have come to Bultmann only recently and my dominant feeling in reading him and reading about him is 'I have been here before'. When I was young I did not think of allying my puzzles about the Bible with Heidegger's philosophy, but those who went through doubts thirty years ago thought of most of Bultmann's objections to traditional Christianity. Going further back it would be interesting to know how much there is in Bultmann that is not already present at least by implication in *In Memoriam* or in Clough's *Dipsychus*.

Am I wrong in thinking that those who have lost their faith and found it again know existentially what destroys faith, in a way that those who have always believed cannot know? I lost my own faith and the experience has convinced me that Bultmann and those who think like him are playing with something that is more dangerous than they know. Their mixture of faith and scepticism is unstable and cannot last. Intellectually their position is at least as vulnerable as the simple faith which they dismiss, and emotionally it is far more vulnerable. Bultmann's own faith in God is movingly evident, but it does not seem self-consistent. Therefore it is faith of a kind that cannot be passed on from generation to generation. It is a wasting asset. What then is to be done?

Bultmann starts from the wrong point. Without belief in certain events as objective facts the Christian faith soon becomes a faint and fading shadow. There can be no firm basis for faith, and therefore no effective evangelisation, without an acknowledgement that God, who is the creator and upholder of the phenomena which science studies, can do things which escape scientific understanding. It is proper to examine the textual and other evidence for the virgin birth, the resurrection of the Lord and the belief in His second coming, but the possibility of such events ought not to be denied on principle. Those who make such a denial are on a road which leads nowhere; Christians should cease pretending otherwise. It is not the right approach to those who are still held in a naïve scientism to say to them: 'Keep your present beliefs about the material world unchanged—and consider the existential meaning of Scripture for your own life here on earth.' On the contrary, we must say: 'No-one can understand the Bible until he begins to think biblically.' Bultmann fails to say: 'Repent in your mind

as well as your heart.' Part of loving God with one's mind is to examine with humility the ways in which pride has made us refuse to accept ways of thought that puzzle our generation. We need to escape from the provincialism of our own times.

If I am doing Dr Bultmann an injustice I am sorry. I am told he is generally misunderstood and it may be that I too have misunderstood. If so, tell me where I have misunderstood him. I know that I am not alone in my view of his work. If those who think like me are wrong, it is desirable that we should be corrected, but if we are right, Dr Bultmann is giving a stone for bread and a serpent for a fish. And that is tragic, for he intends the very opposite.

Why Join the Army ?

Sometimes I wonder if Britain has a defence policy at all. We imply by our commitments that we are ready to do things which do not match with the resources that we then make ready. I am thinking partly of an excessive reliance on nuclear weapons, which no one seriously believes we intend to use, contrasted with our weakness in conventional weapons, the use of which would be a credible threat and, therefore, in some cases at least, a more effective deterrent. I am thinking also of our decision to do without conscript forces, contrasted with our failure to take effective steps to recruit enough volunteers. It is wrong, as well as ineffective, to rely on exhortation to attract recruits. In moments of crisis people will die for their country without demur, but no one should be asked to join a peace time army unless he sees the prospects of two things: first, a career that compares with other careers from a material point of view; and, then, a prospect that, if he must risk his life, he will not be asked to take a foolish risk. The armed forces need brains and character, particularly among the future officers; but can one expect the right young men to come forward as recruits until we have a defence policy that looks more realistic? And it is not only a question of recruiting. Our national morale as a whole depends to a considerable extent on ordinary people having reasonable confidence that the government has soberly matched means to ends.

The government on its side has the right to look for informed and constructive criticism from those of the public who have the necessary knowledge. The churches have an inescapable duty to help Christian people to play their part as responsible citizens in forming public opinion on this as on other matters. The latest contribution to the resulting discussion is a pamphlet issued under the auspices of the International Department of the British Council of Churches and written by Canon T. R. Milford, the Master of the Temple. He gives in his own words the result of much expert study and discussion on the subject of Christian obedience and national defence. *The Valley of*

Decision (obtainable for 2s. 6d. from the British Council of Churches) is too closely argued to be summarized here, but we give some quotations on other pages. Canon Milford starts from fundamentals. What are decisions, and how ought Christians to take them? What does the Bible and the history of the Church show us about God's way of working in 'this troublesome world'? If 'there is no restraint to the Lord to save by many or by few' (1 Samuel xiv, 6), what obligation does this impose on 'the few'? If any of us have strong, and perhaps extreme views which our countries will not adopt, what are we to do? Again and again half-baked ideas and naïve suppositions are demolished in a phrase and you are left facing a real situation, a situation of terror perhaps, but a situation that is 'within God's control'.

Black and White

This issue of FRONTIER comes near to being an African issue. News from Africa crowds in so fast that it leaves us all breathless. As this goes to the press the fate of the Algerian revolt is undecided and we send our warmest sympathies to the peoples of France and Algeria. South Africa's departure from the Commonwealth will force the British Government to take the problems of the 'Protectorates' more seriously in future (see p. 85). The emergence of an 'African personality' makes us look at African religious traditions with new eyes (see p. 81). One of the articles on Africa is by a distinguished African Christian and one by a British Christian who has been a missionary in South India. The two articles reached the editor's desk by independent routes but the resemblance of their conclusions is striking, and most encouraging. The two writers have recently travelled round Africa together and no doubt they have discussed their views together. This renders their agreement no less remarkable; and it is indeed remarkable; but it ought not to be surprising. If 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus' (Gal. iii, 28) it follows that there is neither black nor white. If we are still surprised by such a unity of hearts among Christians of different races, that shows how little faith we have. J.W.L.

The editor would welcome particulars of forthcoming conferences of a FRONTIER *character so that he may consider their inclusion in 'Frontier Fixtures'.*

(see next page)

FRONTIER FIXTURES

At the Hayes, Swanwick, Derbyshire

May 19–23. Whitsun Conference of the British Council of Churches on the theme of the Third Assembly of the World Council of Churches—'Jesus Christ, the Light of the World'. The Conference is for lay people. Chairman: John Lawrence. Chaplain: The Rev Kenneth Slack.

Speakers: The Rev Philip Potter, the Rev Dr Leslie E. Cooke and the Bishop of Bristol.

Cost: £4 plus a 10s. registration fee.

Particulars from the Conference Secretary, British Council of Churches, 10 Eaton Gate, London, SW1

At Berlin, Germany

July 19–23. German Kirchentag (or Church Congress).

At this international gathering Germans from East and West can meet both each other and fellow Christians from the world outside Germany.

President: D.Dr Reinold von Thadden-Trieglaff.

Chairman of the Ecumenical Committee: Mark Gibbs (News Editor of FRONTIER).

For particulars write to: Deutscher Evangelischer Kirchentag, Präsidialbüro, Magdeburger Str. 19, Fulda, Germany.

At Oud-Poelgeest Castle, Oegstgeest, Near Leyden, Holland

July 19-31. Tenth European Ecumenical Youth Congress for Young People (18-30).

Main theme: EUFRICA—Africa and Europe. A joint responsibility for Christians and non-Christians?

Inquiries and applications to Kasteel Oud-Poelgeest, Oegstgeest, Holland.

At Attingham Park, Shrewsbury

May 29–June 1. Re-ordering Old Churches.

A Conference mainly for architects and clergy to discuss how to re-order existing church buildings to meet the needs of the present movement of liturgical renewal.

Apply: The Warden, Attingham Park, Near Shrewsbury.

At Jesus College, Oxford

July 31–August 4. Church Union's 36th Summer School of Sociology.

Theme: 'The Christian Understanding of Equality.'

All inquiries to: The Church Union, 6 Hyde Park Gate, London, SW7.

At St Augustine's, Canterbury

September 18-22. Missionary Research Seminar.

For information apply to: Research Secretary, Overseas Council, Church Assembly, Dean's Yard, London, SW1.

At Highleigh, Hoddesdon, Herts.

November 28–29. Ecumenical Conference for clergy and ministers on 'The Holy Communion in the Church Today'.

Cost £2 2s. 0d. including 5s. registration fee.

Registration forms may be obtained from: The Rev N. B. Cryer, 23 Havelock Road, Addiscombe, Surrey.

JOHN POULTON

The Christian Encounter with Africa

WHAT is the real depth of the Christian encounter in Africa? In his perceptive study *The Growth of the Church in Buganda*, John Taylor pointed out that the early missionaries in Africa brought a message from within one culture which was heard in terms of another culture, a culture about which those missionaries and their successors were slow to learn.

Evangelical Anglicans preached faithfully on the Saviour's atonement and the necessity for personal, individual response. That the *Katonda*, of whom the Baganda had always been aware as a distant and generally beneficent High God, loved them, and had come down to reveal Himself to men, was a revelation. This interpretation within the terms of the existing culture was *the Gospel.* Later it was elaborated and accepted as something nearer the fuller teaching that was all the time being proclaimed. The Westerners came with their already highly developed intellectual acceptance of a faith, and so they preached it. The culture to which they came was based not on that intellectual conception of life and its explanations, but on a 'mythical' reliance on feeling and custom. Here (whether in Africa or the West) lies a field of thought which has too long been neglected by those who are in trust with the Gospel.

In Uganda at least it is easy to see how a faith that relies too much on words and the preaching ministry can (despite its 'successes') fail to reach 'the other seven eighths' of man, the whole area of his life and feeling which in fact guides and controls him, especially in times of crisis. Attempts to enter into this field now, and to understand it, are made the more difficult because for the past eighty years it has been avoided or decried as 'pagan'. In the consciences of most African Christians there has grown up a guilt complex about a number of things which they have therefore tried to forget. The established Christians who are normally met by foreigners may not themselves be aware enough of the details and power of the forces which hold and pull the common man, to be able to help us to understand them. Yet all are agreed that these forces exist and that we are not coming to grips with them.

Archdeacon Masaba of Mbale recently told two revealing and contrasting stories. The first concerns a certain clan-ritual in his area.

In response to local troubles (bad crops, poor breeding of cattle, and the general unrest of the times), an old rite called *kigongo* was revived. The whole clan was to pass through a river, with their herds and children, after certain sacrifices had been made and the blood sprinkled on the flowing stream. Discussion of the proposal followed the lead of an educated and respected elder, and the statement of the local pastor that this ritual would involve the worship of 'other gods' was not sufficient to deter many church members from taking part.

In another part of his area the Archdeacon spoke of a forest which had always been held to be cursed, and which would bring trouble to any woman straying into it. The local people had always believed this, and no Christian had ever seen much reason to doubt it. Recently, however, a branch of the Mothers' Union agreed together to make this forest the site for a group study of the Bible. With courage, and some daring, they braved the incredulous and bitter scorn of the people nearby, and held their Bible study. None of them suffered afterwards from the effects which were prophesied. As a result, their friends had begun to think somewhat differently about both the forest and the Bible.

In general, there have been two reactions to old customs; they have either been condemned as 'pagan' and 'of the devil', or, some attempt has been made to 'baptize them into Christ', perhaps by the addition of Christian prayers and the deletion of some of the less acceptable aspects of the ceremony.

There is, for example, among many of Uganda's tribes, a ceremony of inheritance which takes place some time after a landowner's death. The clan gathers at the old man's homestead, and the elders name the heir. A fair amount of 'pagan ritual' is of course involved. In its outline and intention there is, however, nothing un-Christian in the rite. In the past, some pastors have been able to attend such ceremonies, and to conduct a short Christian 'hallowing' of the heir and of the family now starting out on a new chapter of its life. In recent years, however, many church leaders in Uganda have been having second thoughts. As the tribal emphasis has grown stronger, and some of the less acceptable accompaniments more pronounced, they are questioning strongly the wisdom of pretending that a few prayers can really alter a pagan occasion. Such attempts, they argue, may in the end only strengthen the pagan side of the ceremony, since men will assume that the Church countenances these things.

Sacrificial and covenant-making rituals which have parallels in Scripture also invite comment. In some parts of Uganda there is an old custom of mutual blood-letting and drinking when two wish to become 'blood-brothers'. It is a rite of tremendous emotional power and finality. There could be drawn a parallel between this and the Holy Communion. But any teaching of the sacrament as the 'fulfilling' of

this or that tribal ritual would seem to miss the whole point of the uniqueness of the Christian sacrifice.

Again, in the matter of the spirits and the after-life, there is need for much more understanding of African thought and feeling before we make use of apparent connections between Christian and tribal belief. During a recent mission in a teacher-training college in Uganda, one of the missionaries tells how for two hours he listened to a group of the senior students telling him the facts about ghosts and visitations from the other world. For that brief time, he felt, the lid was lifted off that 'submerged seven eighths' of which we know so little. Those educated young men were describing life as it is, and as any African understands it. They were Christians.

It is against this background that we must try to assess the extremely common attempts at 'spiritualizing' the resurrection stories in the gospels which mark the preaching of many Africans. In that preaching the stone before the tomb becomes the weight of sin and unbelief which will not allow Christ to be seen amongst us. But His power rolled it away, and He returned *as a spirit* to visit those who were able to receive Him. Details which suggest that the appearances after the resurrection were *in bodily form* are avoided. The attempt is being made here to explain the historical facts of Christianity in terms which can be understood within the old world-picture. The teacher, especially if he be a foreigner, who tries to explain the heresies which are involved in this, stands little chance of being heard. But some would doubt whether

'the old man' in Africa has ever been converted while these strong attachments to the memories of the past remain.

There is a similarly dangerous parallel between the phenomenon of being 'taken by the spirits', when a person becomes possessed and must be treated with respect and according to certain tribal patterns of custom, and the Christian conception of being 'indwelt by the Holy Spirit'. It is very easy for the one to be preached in terms of the other.

The need, then, seems to be for fuller study of the old (in a spirit of interest and preparedness to learn, without immediate condemnation), in order that the new may be more faithfully preached. It is not enough to assume that the new can necessarily be thought of as fulfilling the old. There lies the danger, realized more fully in India, which would substitute the Kiganda creation story of Kintu and Nambi for the Genesis story, and end up by discarding the Old Testament entirely.

Yet to ignore the old completely is to refuse an understanding of the minds of those to whom we preach, an understanding which could result in a far more effective form of evangelism. In particular, if we are ready to come to terms with a way of life which *feels corporately*, then we shall want to try by every means we can to stress and to strengthen those aspects of church life which express our fellowship in Christ. Behind words lies the Word; the way of life which shows most plainly our unity in Him will most readily speak to Uganda.

Partners in God's Purpose

. . . What do we as Christians bring that is unique to the decision of these questions and the dealing with these matters? . . .

For us the clue to the nature and purpose of (that) providence is given in the Bible, with Jesus Christ as its centre. We have seen there how God continually brought good out of evil; how the faithfulness of the few could be used to save the many (and yet the many had to be there to attach the few to earth): how often disaster meant fresh opportunity; how a small people and a feeble could count for more in the history of mankind than the mighty powers of the world. We have seen that the people who obeyed God were employed as partners in his purpose, and how even those who did not obey were made unwittingly to serve it too.

T. R. Milford in *The Valley of Decision* (p. 42)
(British Council of Churches, 2s. 6d.)

MARY BENSON

Opportunity in Southern Africa

WITH the departure of South Africa from the Commonwealth, the British Government has a unique opportunity to rethink policy for the High Commission Territories. The first thing is to recognize that, embedded in the Union as they are, Basutoland, Swaziland and the Bechuanaland Protectorates have a significance out of all proportion to their size and economic potential. Hitherto they have been governed by the British High Commissioner in South Africa and there have been various arguments for and against this arrangement. Now however it is imperative that African confidence should be strengthened; and the African inhabitants of Basutoland, the Bechuanaland Protectorate and Swaziland, as British subjects and protected persons, would deeply resent being governed by the Ambassador to the foreign Nationalist Republic. To have an independent High Commissioner going between the three territories would be difficult in view of their poor communications. The most satisfactory solution seems to be the upgrading of each Resident Commissioner to Governor; a senior official could liaise between them and the British Ambassador in the Union. One of the tasks of this liaison officer might be to take the initiative in convening regular Conferences of Chiefs and national leaders from all the territories.

Under the Commonwealth Relations Office the claims of the High Commission Territories have naturally been secondary to those of the great nations of the Commonwealth. The territories came under this department because of their 'inter-dependence with the Union' in economic matters and in communications. Now that South Africa comes under the Foreign Office there can be no excuse for keeping the territories under the CRO: liaison must be established between the Foreign Office, and the Colonial Office where they rightly belong. Then, with policy oriented towards the rest of Africa rather than towards the Union, and under the imaginative guidance of Mr Macleod, the territories would gain in importance.

As Nationalist rule grows ever harsher, increasing flights of refugees will pose political and economic problems for the territories. The present set-up is quite incapable of coping with this: they have been embarrassed even by the few hundred peasants who fled from Zeerust, and by the handful of politicians who escaped after Sharpeville. As the

spotlight of world attention is turned on the territories, Britain's claim that she can best offset apartheid by enlightened policies in her own Protectorates will be tested. The present High Commissioner, Sir John Maud, and some of his staff, may know that the problem is urgent, but is the British Government aware of this? Mr Macmillan, in his wind of change speech, surveyed all Africa yet made no mention of the High Commission Territories.

Recent Advances

Recently, after years of neglect, there have been notable advances in the Territories, particularly in the political field in Basutoland and in economic development in Swaziland. The latter, for instance, includes the Pigg's Peak asbestos mine, 200,000 acres of pine forests covering the rolling hills, and a £10 million wood-pulp export project, while a £20 million railway and iron-ore project is being considered by the Colonial Development Corporation, a South African mining house, Anglo-American and Japanese firms. Though the Swazi play a part in agricultural, forestry and irrigation projects, their role is usually that of labourers; management has been slow to provide technical and administrative training and participation on boards. Such training and experience now would pay dividends in good human relations later.

Up to now, the chief cause of tension in Swaziland has been the land question; during the last century Chief Mbandzeni (misunderstood or deceived, it is said) gave vast concessions to whites, but with government aid, and through their own remarkable effort, the 245,000 Swazi today have just over half the land. But the matter continues to rankle, especially as a large proportion of the 6,000 whites who are South Africans are absentee landlords, week-enders, or sheep farmers using their land for winter grazing only. The Territories' economic development is in inverse ratio to their political advance and in this Swaziland lags behind the others. Subject to the overriding authority of the British Administration, Swaziland is ruled by the Paramount Chief, Sobhuza, together with tribal councils, while the white settlers have an advisory council. A legislative Council is under discussion but the resultant proposals are unlikely to go beyond nominated members for the Swazi, and parity between the races, unless the small Progressive Party, led by Dr Zwane and Mr Nquku, a teacher, succeeds in pressing for a council nearer the Basuto model.

The Bechuanaland Legislative Council, which comes into being in May, is likely to have a focal point of tension in its parity of membership between the 347,000 Africans and 3,000 whites, only the whites will be elected. It is true that the Africans on the drafting committee were apparently satisfied (if Tshekedi Khama had lived he would certainly not have been satisfied and would have insisted on obtaining the advice of a constitutional expert). What will happen when the

Bechuana become more politically alert and demand their just proportion? At present Bechuanaland has no nationalist movement.

Probably Basutoland will take the initiative, for, politically as well as in general sophistication and literacy, the 800,000 Basuto are well in advance of the other two peoples. The Basuto National Council was opened in March 1960, following the installation of Paramount Chief Constantine Bereng, a young Roman Catholic Oxford undergraduate. In this non-racial Council of chiefs and commoners, with a few officials, the Basutoland Congress Party, led by Mokhehle, has a majority of seats. (Though some of the 2,000 whites have the vote they have no reserved seats.) Bennet Khaketla, Member for Education and Health on the Executive Council, recently formed the Basutoland Freedom Party, and there are several other political parties. Basutoland is seething with high-powered politicians, for it has recently also given refuge to a number of able nationalists from the Union. Whether these men are given scope to lead their country out of its present doldrums, or whether they are frustrated and reduced to negative opposition, depends partly on their country receiving economic aid commensurate with its desperate need.

Swaziland will probably have its railway to the east coast, Bechuanaland can look to the north, but Basutoland is an enclave in the Union, mountainous, eroded, over-populated, with agricultural lands deteriorating so that some 130,000 of its men have to seek work in the Union. 17,000 Bechuana also work there, but it is possible that if the unusual partnership between the Bamangwato and the Rhodesian Selection Trust discovers minerals, there will be more work for them at home in the Protectorate. Bechuanaland is also in urgent need of large-scale water development for its cattle industry, and wider markets for its beef.

The situation could be alleviated if the British Government were to implement the recommendations of the Morse Economic Mission which estimated that some £10 million should set the High Commission Territories on the road towards economic viability, but that, without this they were likely to fall into a state of chronic illness. Yet after a year there is no sign of the Treasury providing this modest sum, though the Government has announced that it is seeking loans from international funds for a substantial proportion, particularly for roads and hydrological works.

Such measures may alleviate want, but only an immense and imaginative rescue operation can *transform* Basutoland, develop its water resources, provide opportunities for its people, perhaps make it the educational centre of Southern Africa. Only aid on a similar scale could enable the Bechuana to delve for water like the Israeli ten times deeper than can be afforded at present. The African leaders themselves should be involved in the conceiving of such an operation, and should take

part in the missions sent abroad to seek aid. In re-thinking policy for the High Commission Territories, why should not Britain invite some of the other Commonwealth countries, or the United States, to co-operate in their development, and to demonstrate, on the borders of the Union, what various races can achieve when they work constructively together?

The Territories need to break out from their present parochialism. In them, Africans and Europeans alike tend to live in a world of their own, for the Africans it is a tribal world stultified by poverty; for the Europeans it is a South African world of privileges and prejudices.

Bert and the Seven Deadly Sins

Bert
Never showed that he was hurt,
On his side:
That was Pride.

He continued to term her 'his Silver
Chalice':
That was Malice.

While reacting like a bull to a red cloth:
That was Wrath.

And regretting what, in his stupidity
He wasted on her: that was Cupidity.

The situation continued—both
Were guilty of Sloth.

Bert, in middle age, discovered refugees—
Love's febrifuges—
Drink, drugs, a good dinner, the Weed:
That was Greed.

Yet he still loved her, for her bitchery:
That was Lechery.

So they were damned,
And into Hell crammed
(After they died)—
Where she became his bride,

To torment him with other Furies:
Decision of celestial juries?

JOHN HEATH-STUBBS

DONALD M'TIMKULU

Neither Black nor White

THE dominant feature of life in Africa today is change. Whilst it is true that everywhere modern man is living in changing times, yet the fundamental difference between life in the West and life in Africa is the speed of change. In all spheres of life—political, economic, social and religious—we are caught up in the whirl of change. This has created tremendous problems for the Church which are, at the same time, both a challenge and an opportunity for the Church to develop into maturity, as it faces up to its responsibilities.

Whilst the Church is faced with these new and intricate problems which have come with political change and rapid industrialization, with all its consequences of dislocation of social and family life, it has, at the same time, been undergoing a change within itself which has caused certain stresses and strains as new patterns are being worked out.

Everywhere in Africa the Church is involved in the intricate and difficult problems which have arisen as a result of the shift of emphasis from Mission to Church. Everywhere the movement towards the establishment of autonomous churches is gaining ground. In some areas the transfer of power and responsibility has almost been completed, and authority is now vested in a local Church Council, Synod or Conference rather than in a Home Mission Board or a Council of missionaries on the field. But progress along these lines has not been even; in some areas negotiations are only at the beginning stage.

This change from Mission to Church entails a rethinking of the nature and meaning of the whole missionary enterprise, and of the relations between the missionary and the new Church. On the other hand, the re-thinking itself, taking place as it does at a time when new and independent nations are being born, and there is a widespread awakening of national consciousness, tends to be somewhat confused by what seem to be obvious parallels from the political field. In some quarters this whole proces is regarded as a 'handing over of power to the African Church', and arguments are raised as to whether the 'Africans are ready to run their own Church'. On the other side the argument runs: 'now that we are independent politically, we must run our own Church'.

Realizing the danger of the intrusion of this secular and completely unscriptural approach, the churches in Africa have been led to consider earnestly the nature of the Church itself. There is a view, held by many, that the missionary served as a scaffolding whilst the Church was being

built in Africa. Now that the building has been completed—by the establishment of an autonomous Church—the scaffolding ought to be taken down and removed, i.e. the missionary ought now to go back home or go to other lands where his help is still needed.

In my recent tour through Africa, it was significant to note that whenever this point of view was brought up, it was strenuously opposed by the majority of African church leaders. It immediately raised the question, 'What kind of Church are we trying to establish in Africa?' Is it to be a racial Church or a Church of Christ in which there is neither Jew nor Gentile, bond nor free? In other words, the leaders of the Church in Africa see quite clearly the dangers of such thinking, and they will have none of it. The Church of Christ knows no barriers, and, where it is established, be it in Europe or Africa, it immediately becomes part of the Church universal; it cannot identify itself with race or colour, or think of itself as a Church for only one breed of people and not for others.

A New Relation between Equals

In the light of this thinking, therefore, the missionary must become part of the autonomous Church, a co-worker with his African colleagues, of equal status with them under the authority of the highest councils of the Church. In other words, it is a new relationship between equals which is desired in the African Church. Because of the long history of discrimination which went with the colonial era, there is evolving within the Christian communities of Africa a very clear conception of the Church as a community of believers bound together by their common faith in our Lord Jesus Christ. This concept is becoming more and more the touchstone by which the Church is judged in these critical days.

This reappraisal of the true nature of the Church in these critical times has led the Church in Africa to consider carefully the nature and the imperatives of its call to witness in the world.

For instance, with the drive towards independence and the achievement of independence in some countries, has come the pressure on the Church to become merely an arm of the political powers. In the upsurge of national consciousness there have been those who have felt that the Church must play its part by acquiescing in all that is done in the name of national unity. But the Church is standing its ground and is upholding Christian values and the Christian way of life, in some cases in most difficult circumstances. It is possible that even more testing times are ahead and many church leaders are aware of this. There is no doubt, however, that they will be faced without flinching when one recollects the heroism of the Christians in Kenya during the Mau Mau emergency and ponders on the stories of loyalty and Christian fidelity which are seeping through from strife-torn Congo. The Church

will emerge stronger as it comes out of its valley of tribulation.

In the meantime, the Church is coming to realize more fully the need to give witness to Christ in the world. It is seeking to concern itself with the whole of life, seeking to give witness to the Christian way of life, wherever man's daily life is conducted, whether it be in politics, industry or the home. Unfortunately this has not always been the case in the past. In the field of politics, for instance, the Church until recently has given little guidance. This did not come about as a result of any malign intention, but had its roots in the colonial background against which the missionary had to work. The missions rather tended to play down the importance of the Christian's duty to take his part in ensuring that his country was wisely and justly governed. In these days, when the conscience of the world has been awakened, missionaries in dependent countries are finding themselves in a most agonizing dilemma in regard to this issue.

On the other hand, although it is true that almost every leader of standing in Africa south of the Sahara today is a product of missionary schools, the Church, because of its sins of omission in the past, has not played the important role which belongs to it in shaping and influencing the independent movements which, ultimately, stem from its own teaching about human dignity and the love of God for all men. However, everywhere in Africa today the Church is becoming aware of this shortcoming. A great deal of heart-searching is going on which is being translated into action as the Church begins to explore the meaning of responsible Christian citizenship and points the way to the Christian's duty as a citizen. The Church cannot stand aside on these issues as more and more of the peoples of Africa take on the heavy tasks of civic and political responsibility.

In other spheres, too, of life in the world, the Church in Africa is making energetic and commendable efforts to make its witness felt. The great assembly of churchmen from all over Africa which met in Ibadan two years ago expressed great concern about the need to strengthen sound family life and establish true Christian homes which would be the cradles of a renewed Christian way of living throughout Africa. Since Ibadan, action is being taken in various quarters not only to seek ways in which this might be done, but actually to launch programmes specially concerned with these matters.

The All Africa Conference at Ibadan was also concerned about the pressing problems which now face the churches in Africa, as a result of the growth of large industrial areas and the mass movements of thoroughly unprepared rural people into these areas, with all that this means in terms of uprooting from old and familiar ways, confusion of standards and values, and general frustration.

For some time the Church tried to cope with these new problems with the same sort of techniques, methods and agencies as had proved

so successful in the past when it was mainly a rural based Church. But now it has become clear that new patterns, new techniques, and a new kind of ministry are required. It is significant that within the next few months a consultation of churchmen on the subject, 'The Church's Mission in Urban Africa', is to be held to consider and think through just these problems. Within the Church in Africa there is a quickening of awareness of the responsibilities that face it in these critical and exciting days.

At the conclusion of the first All Africa Church Conference, to which I have already referred, the Conference sent out a message to the churches of Africa. In concluding this article I can do no better than to quote a paragraph from that message, and thus let the Church in Africa speak for itself:

> We are humbly aware of our responsibilities to God and to this continent, and dedicate ourselves anew to their performance, trusting that we shall be led and supported by our fellow Christians throughout Africa and the world.

The World Christian Handbook

The foregoing article on the new look of the Church in Africa was written for the new edition of the World Christian Handbook *which is to appear next year. This will contain a number of specially written articles on various aspects of the Church throughout the world. We have been lucky enough to see these articles before they go to the printer, and the Editor of the* Handbook *has generously agreed to some of them appearing in* FRONTIER *before the publication of the* Handbook.

LESSLIE NEWBIGIN

Sugar in the Coffee

THE Editor has asked me for some impressions of Africa after a two-month journey last autumn. The reader will sympathize with me in this perilous undertaking. It was my very first experience of Africa and though we visited fifteen territories in West, Central, East and Southern Africa, I realize that impressions of such a tour must inevitably be superficial. They were, however, vivid; and perhaps that justifies the attempt to pass them on, with due warning that they are based on very slight experience.

Dr Donald M'Timkulu, Secretary of the All Africa Church Conference, and I teamed up for this trip. The primary object was to enlist African participation in the ecumenical study on *The Word of God and the Church's Missionary Obedience.* Our main job was, therefore, Bible study, along with groups of churchmen—African and missionary—leading on to questions about the re-thinking of the missionary job which the present hour demands. I was thankful for this, in two ways. Firstly because we were not going round inspecting anything, or selling anything. We were inviting people to do something they were eager to do because it involved their own deepest perplexities. Secondly, because we were not *merely* blown in by the winds of change.

Perhaps one of the gravest dangers facing missions in Africa is that they might attempt to correct the errors of the past merely because it is now highly unfashionable to behave in a colonialist and paternalist manner, but this is to be like weathercocks in the wind, instead of recognizing that a time of revolutionary change is a time for taking one's bearings on the things which do not change. (Interestingly it was a Ghanaian who argued the case for the proper and Christian form of spiritual paternalism.) We learned again from our Bible-study that if we had listened to the Word of God we might have been saved from too much conformity to the *Zeitgeist* in the days of colonialism; and that attention to the same authority can save us from repeating the same mistake in the new circumstances.

Indeed the Bible should have taught us that the separation of Mission and Church was wrong, and it ought not to have needed the present political changes to persuade us of it. Perhaps one need not say much about this. The old pattern which permitted foreign missionaries to function as a group separate from the Church, handling funds, determining policy, taking vital decisions for the Church in isolation from its African members, is on its way out. Where remnants of it still exist they are manifestly a cause of stumbling and of deep resentment. We

were reminded in several places that missions were practising *apartheid* long before Dr Verwoerd was heard of.

But it was clear from the discussions that African churchmen are by no means satisfied with everything that is now being put in the place of that old pattern. It was noticeable that at several of the consultations the same type of discussion tended to reappear. There were, on the one hand, missionaries who spoke of their job as essentially a temporary one. 'We are the scaffolding,' they said, 'but you—the African Church—are the building. We are here to give our particular gift just so long as the African Church needs it, to build up the Church, and then withdraw. We are here to make ourselves unnecessary.' I was surprised to find with what vigour this conception of the missionary's task was rejected by the African participants in the consultations. 'We do not want this "us" and "you"; if you are here at all, it must be simply as part of the Church of Jesus Christ. We want you to be completely committed with us to the fellowship of God's people in Africa.' A well-known Christian leader in Douala told us that the missionary ought to be in the Church like the salt in the meat. 'Not', he said, 'that we want missionaries who will simply say Amen to everything that we Africans say. That would be salt without savour. But nevertheless the missionary must disappear into the Church as salt disappears into the meat.' A little later in our trip we were told by a Congolese pastor that the true missionary is in the Church like the sugar in the coffee. Doubtless there is room for a variety of missionary flavours, but the point was clearly the same and it was made over and over again. 'Why don't missionaries stay and become simply part of the Church? Why do we have these missionaries who come and shake hands and then leave? We do not want this sort of missionary. We want missionaries who will live with us, work with us, die with us, and lay their bones here in Africa.'

Two Kinds of Identification

But discussions on this issue naturally led on to the question of the meaning of identification. We had to ask, 'What exactly does it mean to say that the missionary must be wholly identified with the Church? Is this, for instance, primarily a matter of the standard of living? Does it mean that the missionary should live in exactly the same conditions as his African fellow-members in the family?' Obviously there are many places where differences in standards of living are a source of weakness. Obviously also it is appallingly difficult to have a real unity of spirit when residential apartheid is enforced by the secular society—as in the Rhodesias and South Africa. And it is completely untrue to say that spiritual fellowship is independent of such mundane questions as—for instance—the question who pays the missionary's salary, and who decides whether his bungalow should be whitewashed. Wherever

these and similar questions have been taken out of exclusively missionary control and placed where they belong along with the similar concerns of the missionary's African colleagues, there is a real advance in spiritual unity. And yet it was made clear to us that one does not achieve identification by starting with a decision to adopt a way of life which is considered to be African—supposing that one had first been able to decide which of the manifold and ever-changing patterns of life is really 'African'. The issue was put most clearly in one of our discussions by a well-known African political leader who is also a devout Christian. 'There are two ways of conceiving this matter of identification,' he said, 'There is what I may call the anthropological conception of identification, and there is identification in Christ. It is the second which is the essential thing.'

The implications of this were brought out in discussions in several different places. We listened to a passionate speech by a missionary on the text of the Good Samaritan. His point was that the Samaritan, when he saw the injured man in the ditch, 'went where he was'—put himself in the ditch beside him and identified himself with the other man's desperate situation. This, he said, was the pattern of the missionary. Another missionary in the same group deplored the bourgeois character of Christians—and particularly the fact that as a missionary he lived in a good house in a respectable part of the city instead of living in a smaller house in one of the African quarters. But this interpretation of the Good Samaritan was vigorously challenged by African members of the group. With a rather refreshing realism they pointed out that the Good Samaritan did not think it sufficient to go and stand in the ditch, however sacrificially; he went to the ditch to pull the other man out, put him on a donkey, and take him to an inn. The fact that the Church makes proletarians into respectable bourgeois is greatly to its credit. It should continue to do so in Africa. There is no particular point in the missionary going to live in a slum; he should rather labour to see that those who are in the slums get decent houses. The contrast here, as at many other points, with Indian thinking was very striking.

On the related question of 'Africanization' one found a similar realism. Certainly there was no doubt that in very many places the leadership of the churches is still too foreign, and that the development of African leadership is a matter of great urgency. It was encouraging to find that in East, West, South and Central Africa good progress is being made in developing plans for higher theological training with the help of the Theological Education Fund of the International Missionary Council. But it was repeatedly insisted that Africanization must not be pursued as a policy simply for its own sake. This could be a sort of reversed paternalism. No self-respecting African, it was pointed out, wants to be put into a position of responsibility simply because he is an African; he wants to be there because he is the best man for the job.

Indeed the concept of an African Church is mistaken; what these responsible African Christian leaders ask for is not an African Church, but a truly Christian Church in Africa, a Church in which all races are truly integrated in one body.

Granted that the missionary's proper place is within the Church, as one wholly identified-in-Christ with his African fellow-members in it, what is his special job? Naturally much of our talk was of this. Missions have been involved from the beginning in massive programmes of technical aid—though they were not always so named. These programmes increase. The demand for education, leadership, training, technical assistance in all forms, is enormous. Missions are now only one of the smaller channels for this aid, though their commitments are constantly increasing. But is it the essential job of the missionary to be the bearer of this aid? We found that this was being sharply questioned. Certainly aid is needed, and the churches have a duty to play their part to the limit in giving it. But if this moves into the *centre* of our thinking about the missionary task then something goes wrong. The missionary becomes one who gives, who hands out, who trains others. The relation with the African community is one-way. The paternalist pattern remains. But—on the other hand—when the missionary is understood to be *essentially* the bearer of the Gospel—the Gospel which he shares with his African fellow-Christians—then there is a different situation. In the essential things he is both learner and teacher, both recipient and donor. That brings him into the very heart of the Church as part of its very life. And as part of its life, he can freely share whatever he has of technical skill or culture; this will be fruitful precisely because it is put in the second place and not in the first. Perhaps the strongest impression that remained after these many discussions was that there is no way in which a Christian man or woman can make a more deep and satisfying contribution to the witness of the Church in Africa today than by missionary service understood in that sense.

But we have been using the word 'missionary' as though it always meant someone with a white skin. Plainly it cannot be used in that way—though it constantly is. One of the questions down for discussion at each meeting was whether missionary work is a temporary or a permanent feature of the Church's life. When we looked at it from the receiving end and asked whether we could always expect missionaries to continue to come from outside to Africa, the answer was often in doubt. But when we looked at it from the sending end, and asked whether or not there is a permanent obligation on the African Church to send missionaries to others, the answer was always yes; and that led on to useful discussions about how this obligation could be fulfilled, both in other parts of Africa, and in Europe and America. This is not just a matter of planning for the future; it is also matter of recovering the past.

The African Church has a great, but neglected, heritage of missionary service. In very many parts of the continent one discovers on enquiry that the very first witness to Christ was given, before any white missionary came, by African Christians whose very names have sometimes been forgotten. It is surely of the greatest importance that the records of these early 'non-professional missionaries' should be recovered and written down before it is too late. Their stories should be part of the heritage of every African Christian, and of the universal Church. One of the essential elements in the re-thinking of the missionary task in our day must be the re-minting of the word 'missionary' so that it no longer connotes only a person of European origin going out to other parts of the world. To say that the proper home-base of the Christian world mission is the Church everywhere in every land is not merely to voice a hope for the future; it is to state a permanent truth of which many illustrations can be found in the past. Africa can furnish rich material from its own past for this work of re-minting just as Africa will surely in the future contribute richly to the evangelization of the world through her vivid, warm-hearted and realistic understanding of the Gospel.

Who Matters?

Christians are not the only people who matter. Our opinion, even if we could agree, does not necessarily represent the total will or the whole wisdom of God, nor do we control the course of history. Our thesis is that, at this crucial point in time, when all the peoples who have developed hitherto in partial isolation are being inexorably pressed together, we have (not of our own deserving, but by God's grace) a privileged access to the central mystery, a saving word which can only be spoken at the cost of a resolute involvement in the world's affairs, and of an imaginative caring which goes much deeper, and in the result is more productive, than agreement on a policy which we have no power to enforce. Twenty years after nobody cares or wants to know whether you were a pacifist or not. Whether you loved or hated, whether you thought or cared, whether you hardened your heart or stayed humble; that is what mattered then and that is what matters still.

T. R. Milford in *The Valley of Decision* (pp. 5–6)
(British Council of Churches, 2s. 6d.)

PHILIP MASON

A Crack in Apartheid

THE cover of *Delayed Action*[1], by Professor B. B. Keet and others, shows a high brick wall on a foundation of stony pavement with a crack running across both; the implication is clearly that this is a crack in the fortress of *apartheid.* The first and obvious question to be asked is whether the crack will grow to a breach. The second, at least as important, is whether anyone on the far side will still want to come through the breach when it is made.

To the first question, a reply, perhaps not final, has already been given; the General Synod of the *Gereformeerde Kerk* (the smallest of the three Dutch Reformed Churches) has reaffirmed the view that there is biblical justification for racial separatism, while the Federal Council of the *Nederduitse Gereformeerde Kerk* has recommended that it should move further into the wilderness by resigning from the World Council of Churches. The answer to the second question depends largely on the spirit in which a breach is made.

The book consists of eleven essays, all by Professor or Ministers of the Dutch Reformed Churches, all Afrikaans speakers. They are written with sincerity and courage, in the common belief that 'the accepted patterns of life and thought in South Africa' have been overtaken by history and require re-examination, that it is the duty of the Church to bear prophetic witness to the truth. They fall into three distinguishable groups; while all are concerned with religious values, those of one group hardly venture beyond the field of theological language and do not state in political terms the consequence of their views. Their arguments are directed as much to ecclesiastical schism as to racial separatism; they preach a sermon, enjoining brotherly love but they do not say whether it means sitting down to a meal with Africans or repealing the Group Areas Act.

There is an intermediate group, more concerned with world affairs and the Christian frontier, of which Professor Hugo du Plessis may be taken as representative. If the new African nations are to be saved from Communism, the rest of the world must acknowledge the strength of their young nationalism and apply to them universal human ideals; they must be helped, but helped as equals. Gazing outwards from South Africa, Professor du Plessis is realistic. But when he comes back to South Africa, the prophetic voice is muted; Pentecost did not *end* different nationalities and it is proper to preserve differences, provided it is done in a spirit of love, not from fear. We must think of the Bantu

[1] *Delayed Action* (N. G. Kerk—Boekhandel, Pretoria, 13s. 6d., 168 pp.).

as fellow Christians, 'abandon haughtiness', and help them to become independent Bantu nations. This is perilously near the old idea of total apartheid; what is new is the recognition that the Bantu nations must be independent. But if it means, as it seems to, that these nations are to live in the present reserves, it is not likely to rouse much enthusiasm.

In the third group, those most specifically concerned with frontier problems, the views of Professor B. B. Keet and Ben Marais are already fairly well known to English readers. But this is not true of Dominus M. Redelinghuys, who of all these essayists is the boldest in stating what in fact is not Christian in present South African behaviour. In the interest of white labour, Africans have been prevented from acquiring skill; the present policy does not even pretend to offer any share in national affairs to Indians or Coloured; the Bantu authorities are mere puppets, and Chiefs with views of their own are deposed; the recommendations of the Tomlinson Commission have not been implemented; the real incomes of Africans have gone down while 'ours' have gone up and 'we' are responsible for their poverty; the voice of race is stronger than the voice of Christ and we are convincing the black peoples of the hard-heartedness of Christianity. Perhaps most telling of all, he asks whether Afrikaners would be happy if the English had governed them in this kind of way, 'retaining full control of our lives, so that we would be entirely dependent on their whims'.

It takes true courage for an Afrikaner to speak like this. Perhaps in two or three years, more and more voices will join those of Dominus Redelinghuys; meanwhile, economic forces are knitting the races of South Africa closer as fast as the Government labours to disentangle them. But the change of heart begins late, as the title of this book recognizes, and it would be facile optimism to picture the Bantu masses rushing gratefully forward to take every hand at last stretched out to them. A deep sense of having been either ignored or despised is giving way to a triumphant conciousness of being feared. This is not soil in which reconciliation will grow easily.

That is not to say that reconciliation is impossible; it is always permissible to hope. The Afrikaners are a people to whom their church still means much, and it is they, not the English, who are in control. Many Africans recognize the Afrikaner's emotional involvement and prefer it to English aloofness. That some of the most thoughtful leaders of the Dutch Reformed Churches should have come to this mood of penitence and self-examination must surely shake Afrikaner certainty that the rest of the world is wrong. Yet to shake that certainty is profoundly dangerous; it is hard to see in human terms any means by which any South African government could now extricate the people of South Africa from their dilemma without frightful agony to all races.

Frontier Chronicle

Edited by Mark Gibbs

AN OBSERVER IN NORTHERN RHODESIA

An observer of Asian extraction who has recently been in Northern Rhodesia writes:

'An African who has any sense whatsoever is neither anti-European nor anti-Christian. In fact he is painfully aware how badly the Europeans are needed in this country under the Black Government, and is eager to see many Europeans remain here and co-operate with the Africans. The one thing the African demands of the European is that his attitude towards the African be correct, namely he respects the African as a human personality. Many Africans have lost their confidence in the present Government and in the churches and missions as they stand now, because they have betrayed their own principles: the Government has betrayed the basic principle of justice embodied in British jurisprudence, and the Church, the basic principle of universal brotherhood which is at the heart of the Christian Gospel.

'Many competent Africans who were educated in mission schools and who were once devout Christians have been branded by the Government agents, most frequently by District Commissioners, as "dangerous", "unacceptable", "undesirable", etc., simply because they expressed their desire to be treated as adult human beings. When they thus suffered, Christian missions and churches did not raise any voice, let alone a finger, on their behalf. The Christian Gospel has kindled in their hearts the desire towards a new manhood, but the Church continues to treat them as something less than men. This is most acutely felt in the enormous difference in status and salary between the foreign missionary and the African pastor. Furthermore, when the mission-related churches take sides with the Government in supporting the Federation and other policies, which in the African's view are designed to perpetuate the old pattern of white supremacy, it is the last straw for politically inclined African Christians.

'Their critical attitude towards the Church, the Government and the Europeans does not endear the articulate Africans to the Europeans. At the moment, all articulate Africans are "extremists" in the eyes of the average European, which makes it impossible for communication to take place between them. In fact, I met and talked with many of them and found them to be exceedingly mild, gentle, and single-minded. The unqualified trust many of them have in Kenneth Kaunda as their leader is both touching and frightening. Frightening it will be, if not for the truly dedicated and profoundly humble person of Kaunda. He is an ascetic and a firmly committed adherent and advocate of non-violence. His political platform is also extremely reasonable. With all these he still commands the respect and trust of an ever increasing number of Africans. The average European does not seem to know this at all. They read about these and many other "good" things said and done by Kaunda, but they remain sceptical.

'So the African political leaders are put in an awful spot. History has led them to the point where, before they gain

political power, economic advantage and social prestige and all the rest, they (the Africans) have the upper-hand over the Europeans. The Europeans therefore are asking the Africans to give them assurance of their safety and their place in the new regime, of the stability of the Black Government itself, but when the African leader tries to give such assurances as are requested, the European says, "How can we trust him?" or, "How dare he give such assurances when he has not power to do so?" To the Europeans, Kaunda's utterances are all empty words because they cannot be backed up by political power, which they as Europeans stubbornly refuse to let the Africans have. If the African says anything he is not believed, and if he says nothing he is suspected. For this reason alone he is convinced that there can be no solution to the problem apart from the political solution, and the resultant preoccupation with politics on the part of the African frightens the Europeans. As the impasse of non-communication remains unbroken between the African and European communities, the African community too tends to be divided into two groups. Those who manifest their reasonable attitude towards Europeans, let alone friendliness, are soon labelled as "stooges" and "sell-outs".

'In the face of this situation the churches by and large appear to be hopelessly unequipped. There has been little communication between European and African ministers. Pastors of the "European" churches have little insight into the depth of the moral, spiritual and emotional problems of the members of their flock, the basic cause of which is frequently found in the racial polarization of their society. Man living in a polarized society tends to become a split personality, which seems to be the underlying cause of the pathological fear many Europeans have with regard to the Africans. In the third place, a majority of African pastors are so poorly trained that they cannot help suffering from a feeling of inferiority both in the presence of the Europeans and in the presence of better educated Africans. In a mixed group Europeans speak and Africans listen.'

SHOP FRONT ECUMENIACS

The churches in Wilton, Connecticut, have embarked on an experiment in local co-operation which might be copied in many English suburban areas. If you enter their new shopping centre, a neat row of white painted shops, you notice a drug store, an estate agent, several other small businesses and then, on the extreme left, one labelled in the same style as its neighbours 'Ecumenical Centre'. If you glance in the shop window, you discover a small but well furnished room with comfortable chairs, a few magazines, and provision for that frequent service of coffee which is the inevitable and welcome sign of American church hospitality.

The fundamental aims of those who run the Centre are two. First, it is a physical, visible sign that the churches of Wilton are prepared to work together, a much more significant symbol in the daily life of the community than an occasional note in the local paper about meetings in various church buildings. And second, it is an equally clear sign that the Christians of Wilton are prepared to step into the market-place, to move off their excellent church premises and to talk with the ordinary passer-by.

The centre is staffed by a rota of voluntary helpers who sit in the room and offer coffee and conversation to callers. Most of them felt distinctly uneasy about this to start with—it is rather like sitting in a glass tank wondering whether the spectators will come in and join you—but they have reported a steady flow of friendly visitors. There are proposals for regular displays of World Council of Churches material, and for small exhibitions on local community problems like schools and highways. Some members of the organizing committee want the centre to be used as a temporary depot for different charitable

appeals: others have protested strongly that they don't want the possibilities of informal conversations swamped by too many charitable activities. The centre is also used by one or two professional discussion groups, such as estate agents, who argue out together their faith and their job.

REDBRICK PIONEERS

Federation News, *the journal of the World Student Christian Federation, printed in its last issue a most important account of the death of the SCM branch in Nottingham University, and the formation of a Christian Association there. This not only includes most of the denominational societies as full members, but has also Roman Catholics and IVF representatives on its committee (though naturally these do not feel able to join in all the activities of the Association).* Mr Ingram Cleasby writes:

'From the start, the Christian Association has worked on the principle that "we should not do apart what we can properly do together" . . . This has been most striking in the field of service, where it now seems natural that almost all acts of Christian service should be done on a joint basis and no longer separately . . . '

Mr Cleasby reports that it has also been possible to arrange a joint programme of study groups, and that though obviously there are fundamental problems in attempting to worship together, 'it has been possible to devise simple acts of morning worship, to conduct weekly prayer meetings and acts of penitence, in which Christians of different traditions (including the IVF) can join, without hurting their consciences or ignoring the discipline of their churches . . .'

PROTESTANT FRAGMENTS

The Rev Gilbert W. Kirby, General Secretary of the Evangelical Alliance, recently wrote in *The Christian* about certain weaknesses of Evangelical Christians today.

Mr Kirby suggested that many Evangelicals are deficient in their sense of churchmanship, with its attendant privileges and responsibilities, and wrote:

'As a group we are lamentably weak in our church consciousness. One of the tragedies of our witness is its divisiveness. It seems that some Evangelical Christians on the slightest pretext tend to "hive off" in order to form churches or fellowships of their own. The fragmentization of Protestantism as a whole is something which is to be deplored; and those of us often described as "conservative Evangelicals" are perhaps even more guilty than others in this respect.

'We see it, for example, in the extraordinary number of missionary societies and kindred organizations which exist within our constituency. While one respects the work that is being done by each individual society, it is not easy to justify the fact that so many societies are doing a comparable work, each organization involving itself in overhead expenses and other problems which would be largely obviated were there greater co-operation. When one delves into the past history of some of our societies one finds that they did not always come into being because spiritual principles were involved, but, alas, too often as the outcome of personal pride or prejudice.

'In 1951, when the Evangelical Alliance staged the United Evangelical Exhibition at the Central Hall, Westminster, some 180 different societies were represented. There is a sense in which this was a triumph—but it is not difficult to see it from another point of view as a tragedy.'

Mr Kirby suggests that Evangelicals are sometimes guilty of heresy hunting for its own sake, and that some Evangelicals are also much too concerned

with the numbers at meetings, and inclined to use advertising adjectives in the reporting of campaigns, and to build up talented preachers into spiritual heroes. He suggests also that while good Evangelicals should eschew what is sometimes called 'the social gospel' many should be on their guard lest they 'through spiritual and mental laziness fail to do some hard thinking about Christian conduct in the modern world'. He adds ' . . . There are many issues in modern society which the average Evangelical has never faced fairly and squarely. Running away from disagreeable facts does not savour of New Testament Christianity.'

THE CHURCH AS A CITY POWER

Miss Valerie Pitt has been showing herself more determined than ever to question the Church of England's investment policy. In a recent letter to the *Church Times* she raises certain fundamental points which go far beyond the immediate correspondence in which she was taking part. She asks whether there are not certain further considerations beyond the security and respectability of the investment which should guide church people and trustees in their investments, and says:

'First, there is the responsibility an investor owes both to the industry from which he derives his income and to the community whose welfare is bound up with that of industry and commerce. It is not obligatory to accept bids which, though financially attractive to the investor, may be harmful to the industry. Second, there is the influence of a given policy on the witness of the Church. Sir Mortimer Warren and others will doubtless argue that some of the issues raised in the matter of Fords of Dagenham were political and economic, not financial, and therefore neither the business of the Commissioners as investors nor of the Church. But this is ostrich-like. The fact is that the emergence of the Church Commissioners as a City Power involves the Church, inevitably, in the public mind, in precisely those political and social issues raised by take-over bids in general and the Ford deal in particular. It is, as the Secretary of the Church Union said in the Church Assembly, a matter of the public's image of the Church.'

ENGLAND DE-CHRISTIANIZED?

Dr L. S. Hunter, the Bishop of Sheffield, last year made a formal Visitation of his diocese. He has now published a report on this, entitled *A Mission of the People of God* (SPCK, 1961, 7s. 6d.). The lessons which Dr Hunter suggests from this Visitation are of very great importance. He writes:

'The conclusion which I draw from the returns and my own observation, and the stimulating experience of this intensive Visitation of the diocese, is that areas of this diocese and of this country are in danger of becoming what the French call "dechristianized", as is happening elsewhere in Western and Northern Europe. If this process were to continue, the effect on our country's life and on the Christian Mission in the world would be disastrous.

'The obligation to meet this situation, to reverse the process and to try to re-christianize our country, which is now an industrialized society, rests fairly and squarely upon the Church of England. The leisurely legalized organization which may have seemed to suffice in the eighteenth century, when the Church had no vision of the Kingdom of God and nonconformist bodies were evangelizing the commercial and manual workers of England, is quite unsuited for the fighting service which the Church of England must become. In co-operation with other communions where possible, but without waiting upon them,

the Church of England has to put its own house in order, and, to change the metaphor, to clear the decks for action. We have both to bring to life throughout its membership the apostolic idea of the Church of England as "the English Mission" — "Christ for England, England for Christ"—and to respond with men and money to the world-wide call "Christ for the world, the world for Christ". And because works without faith are dead, action must be sustained by the prayer, "Thy Kingdom come on earth . . . for thine is the Kingdom". To think we can meet the demands of this situation by exhortations and appeals and special stunts is as silly as sitting under a tree in an electric storm. To meet it only by prayer, hoping that God will get some other body to do the job, would be blasphemous cowardice. We have to set our hand to some hard choices which go against the Anglican grain, and to sacrificial tasks. Some of these will be personal, some will be for local and parochial groups, others will be at the diocesan or national level.'

In particular Dr Hunter asks for a training centre for younger clergy, who will act under strict discipline and go where they are wanted at least for part of their clerical career. He asks for a good deal more mobility in the Church's manpower, and for far more ruthless and effective training of the laity. Dr Hunter concludes with a quotation from the French Canon Boulard: 'There is no way of stopping the arrival of a new civilization. The only solution open to us is to penetrate it to the core with the spirit of Christ . . . After we have realized the contribution which man's work must make and the intensity of effort we must put into it, we are bound to call upon the all powerful grace of God. The grace of God is normally more effective in a man who has confidence in the direction his work is taking.'

Dr Hunter adds: 'We want churchmen to have confidence in the direction their work is taking.'

NEWS IN PERSPECTIVE

Mr Bernard Canter, editor of the Quaker magazine, *The Friend*, has questioned the balance of Western news from countries the other side of the Iron Curtain. He alleges that the collective effect of these reports is to give us an unfairly biased and ill-informed impression of the way in which such countries manage their affairs. He writes:

'One cannot help but notice that in our newspapers prominent news about the Soviet Union and the People's Republic of China is almost invariably bad news—bad news, that is, for them. Small items of information, usually rather tediously and statistically presented, do appear, it is true, from time to time, about agricultural plans, industrial developments, and new power plants, affecting the economy and daily lives of nearly one-half of the earth's population. But the big stories on the Soviet Union and the People's Republics are about the failure of their crops, about the mismanagements of their factories and electrical schemes, about the dismissals and disgraces of their officials, and about the volcanic internecine struggles within their praesidia. Sometimes the naïve reader must look up from his newspaper to wonder how it is that the West is always so much better able to run everything than is the East; and how it is that the East, which in its governmental circles evidently does little but murderously wrangle, and in its agrarian and industrial economy so frequently falls down, yet manages somehow to conduct the affairs of eight hundred million people without immediate and catastrophic breakdown—and manages to send sputniks to Venus on the side' . . .

Mr. Canter concludes:

'What the naïve reader wants, and is not getting, is deeply understanding reportage of Communist affairs; neither hostile to Communism, nor sold to it, but objective, calm, un-partisan witness to what are the facts and the doctrines, based on an understanding that is not

committal to them. It would be a true exercise in toleration—which is not a synonym for appeasement. No one is giving us this today; neither Moscow Radio nor Fleet Street. Only partisans are in the field. And as a result we probably know more objective truth about the ideology and practice of some head-hunting tribe in a lost valley of New Guinea—thanks to some impartial archaeologist reporting on TV—than we know about the real ideology, and the real practice, of almost half the population of this globe'...

In subsequent issues of *The Friend*, Mr Canter's editorial was quite strongly attacked. It raises however, a serious criticism of even our most respectable journals of opinion.

RACE DISCRIMINATION IN AUSTRALIA

At the recent Commonwealth Conference, some writers prophesied that soon Australia might find herself under fire from the Aso-African group. This gives point to some strong comments made recently by Dr S. Barton Babbage, Anglican Dean of Melbourne. Speaking in the Cathedral there he declared: 'It is anomalous that we should welcome migrants from southern Europe, many of them barely literate, while excluding from permanent residence the highly industrious and intelligent peoples of Asia.'

He maintained that Australia's 'White Australia' immigration policy is a standing affront to the national susceptibility of non-European countries.

This is not just an isolated statement in Australian church life. For instance, the Rt Rev J. S. Moyes, Anglican Bishop of Armidale, has claimed recently that 'present Australian policy was formulated as though the country were an isolated section of Europe'.

FOUR REFORMS?

The Rev John Garrett, until recently director of the Department of Information of the World Council of Churches, is now principal of Camden College, a theological school of the Congregational Union of New South Wales. He has however certainly not lost his interest in ecumenical affairs; and recently suggested that individual churches must think about a radical reconstruction of organization to meet the challenges of the 1960s.

Mr Garrett claimed that most churches needed four major structural changes:

1. In any local district the wasteful division of denominationalism must give way to a more effective missionary approach to those outside the influence of the Church.
2. What he called a spirit of 'loyal anti-clericalism' is needed in very many churches in order to prevent local congregations depending entirely on their ministers.
3. Mr Garrett argued that the parish as a geographical entity is now dead. He said: 'The centres of interest for a normal human being are now their work and their home. A minister should work to make pastoral calls on the job—at the office, the factory or the farm—giving of course plenty of notice that he wishes to meet the boss and other workers in the same place.'
4. The nineteenth century concept of sending missionaries from 'Christian' to 'non-Christian' lands is out-dated. He suggested that many Western churches could invite Africans, Asians and Latin Americans to work with them.

It is refreshing to find a principal of a Theological College concluding his remarks by saying that 'the ecumenical Movement began as a concern of laymen and laywomen for the disunity of the Church, and it will stay alive only as long as the laity continue to stir up the top brass'.

THE EXPANDING UNIVERSITY

A conference of about 100 University teachers from all parts of Britain, three or four headmasters and three delegates from the USA, met in Oxford from the 7th to the 10th of April to consider University problems, and to try to see them in Christian perspective. The conference was organized by the University Teachers' Group of the Student Christian Movement and the Christian Frontier Council. It was chaired by Professor W. R. Nibblett of the University of London.

Vice-Chancellor Sir Charles Morris (of Leeds) pointed out that, with the advent of the Robbins Committee, it was certain that the Universities were going to be asked, more directly than ever before, what they felt they stood for. Vice-Chancellor J. S. Fulton of the new University of Sussex (Brighton) outlined what he felt ought to be the structure of a University. Dr D. G. Christopherson, Pro Vice-Chancellor of the University of Durham, spoke of the responsibilities of a University, emphasizing its vocational and professional aspect. The role of the University Teacher in regard to his personal impact on his students was analysed in a superb paper by Mr R. Ogilvie, a College Tutor in Oxford, and finally the national and social pressures in which the Universities stand and by which they are now being driven to enlarge themselves were assessed by Lord James, who is at present High Master of Manchester Grammar School and who will shortly become the Vice-Chancellor of the new University of York. These addresses and the ensuing discussions are to be made the basis of a short book.

JOHN H. ROBERTSON

SPAIN'S STUDENTS TURN THEIR BACKS ON ROME

Why do university students in Spain leave their colleges as out-and-out sceptics, although they have been under the influence of professors who wear the gowns of various Roman Catholic orders? This question was asked recently by the Directors of two Spanish magazines. Alfonso Gabarro of *La Girafa*, and Lorenzo Gomis of *El Ciervo*.

The powerful religious and literary censorship which exists in universities and seats of learning prevents young people from airing their problems freely. But when the opportunity comes along, these problems soon rise to the surface. An article by the well-known thinker Luis de Aranguren appeared in the Madrid magazine *ABC*. Aranguren stated that, in his view, it was illegal and prejudicial to give religious belief preference over scientific ability, when candidates for the chair of a faculty were considered. A Jesuit, Father Guerrero, came forward with a reply. He condemned Aranguren's thesis, and pointed out that, under the terms of the Concordat between Spain and the Vatican, 'a non-Catholic professor must not be allowed to hold a chair at a university'. This statement caused a disturbance in the universities. In defiance of the censorship and all regulations, one of them published an unsigned article which bluntly rejected the suggestion of Father Guerrero that it was better for a university chair to be occupied by an ignorant Catholic than by a learned non-Catholic.

The Barcelona newspaper *El Correo Catalan* has published the results of an enquiry made amongst the students of various colleges and faculties in Madrid and Murcia. The Catholic Church was accused of intransigence and intolerance by seventy-nine per cent of these students, who pointed out that freedom of worship is compatible with active Catholicism. Seventy-four per cent of the students contended that Catholicism promoted a pharisaical attitude to life.

The Roman Catholic Church has made, and is making, these students more incredulous and more sceptical. She does so by her interference in the life of the universities, and educational centres.

JUAN DE RABAT

R. A. LAMBOURNE

Judgement in Psychiatry

MANY Christians wish to master the theories and methods of psychotherapy in order to use them in Christian service. However, they may still feel some anxiety because some such theories and methods appear to contradict Christian belief. For example, the recent stress in psychiatry on the healing power of an accepting, 'non-judgementary', love towards the patient, whilst confirming much of the Gospel teaching about love, yet seems to deny other aspects of that teaching; in particular, that quality of Christ's love which seemed to judge men and women for not accepting their adoption as sons of God and the new life of such sonship. The teaching of some psychiatrists seems to imply that not only hostile, hypocritical, projected, moral judgement, but every kind of moral judgement, is invariably inimical to the mental health of both judge and judged. Sometimes such teachers support their assertions by examples from the life and teaching of Jesus. This article argues that neither psychiatry nor New Testament evidence justifies this extreme view.

Most of the many forms of psychotherapy have in common the disciplined pursuit, by the therapist, of an accepting or unjudging attitude towards the patient. Indeed, because this is the only common factor amongst such a diversity of methods, some psychiatrists confidently assert that all methods are but earthen vessels holding the treasure of healing, unjudging love. Typical of these is Professor C. M. Anderson, who writes,

> No matter what the theory, there is one fundamental technique which is used by all: the elimination of hostile or morally judgemental attitudes against the patient in treatment. No matter what the patient says or does, the therapist treats it as a fact to be understood rather than one to be judged.[1]

This quotation not only illustrates a common opinion, but also reveals two erroneous assumptions upon which such opinions may be based: the assumptions that all 'moral judgements' are 'hostile' and that 'understanding' is distinct from 'passing judgement'.

Since unjudging concern for the patient is a common factor in therapeutic techniques it is natural that this factor is put high when most psychologists explain their mode of action. Here is an example

[1] *Beyond Freud*, p. 245. Peter Owen. But N.B. p. 250 where the author introduces moral judgement under the title of 'critical conceptual judgement'.

of a theory of neurosis and psychotherapy drawing upon recent neo-Freudian object relation schools[1] and existentialist schools.[2] In earliest infancy, the person, experiencing a frustration, expresses his rage against the breast, the only object it knows. This infant then fears that its phantasies have (by the powers of magical thought) actually happened and is terrified at the phantasied results. Either the first object, upon which life depends, has been destroyed and the infant knows the horrible possibility of non-existence, or its destructive hostility has been met with hostility. Thus, according to the theory, are the schizoid and depressive types of unconscious habit of thought established. 'I as I really am will destroy what I love. Better to deny existence to that part of me than to affirm it at the risk of non-being.'

Within such a broad theory of neurosis the older Freudian theory fits well, where that part of the person which is denied absorbs genital love and carries its symbols. Where, within such broad theories, the Edenic state is not perfect genital bliss but a perfect suckling situation, neurosis is seen not as a denial of giving and receiving of phallic love, but as a denial of giving and receiving of maternal breast love. In both cases 'loving' is often defined in terms of 'being' or 'living' and vice-versa. Fullness of health then means having 'the courage to be' oneself without fear or favour. You will know when you have become yourself because then you will be perfect in ability to love and be loved. But what constitutes this situation of perfect love? The answer is that it is a perfect 'being' and 'allowing to be' between two people. Perfect being what? And perfect letting people be what? Loving of course! Here is a vicious circle. This is often broken by a Freudian myth of perfect uninhibited sexual intercourse before the Fall of Civilization, the effective sign of true love and being. Alternatively the circle is broken by the Neo-Freudian myth of the perfect mother-child suckling situation which is the effective sign of true love and being. The Gospel also defines loving in terms of living (being) but the deadlock is broken by the person of Christ, who is both Life and Love.[3] Christ answers both the question 'Courage to be *what*?' and the question 'What is love?' St John puts it thus:

'My brothers, do not be surprised if the world hates you. We for our part have crossed over from death to *life*; this we know, because we *love* our brothers. The man who does *not love* his brother is in the realm of *death*, for every one who *hates* his brother is a *murderer*, and no murderer, as you know, has eternal life within him. *It is by this that we*

[1] C.f. Melanie Klein 'Notes on some schizoid mechanisms', *Int. Journal Psychoanalysis*, Vol. XXVII (1946).

Fairbain, W. R. D. 'A revised psychopathology of the psychoses and neuroses', *Int. Journal Psychoanalysis*, Vol. XXII (1941).

[2] C.f. Laing, W. *The Divided Self.* (Tavistock, 1960.)

[3] C.f. Neil, S. *A Genuinely Human Existence.* (Constable.)

know what love is: that Christ laid down his life for us.' (1 John iii:13 NEB.)

Thus, according to this type of theory, there is from the earliest days of life a fear of being oneself and a consequent denial of parts of one's personality in an attempt to preserve the rest from attack. Fears of what would happen if one were to 'be oneself' with another, or let another 'be himself' with one leads to impoverishment of personality. As years progress, experiences of hostile judgement, especially from parents or parent substitutes add to the fear of being. Such experiences of hostile judgement are just as damaging if based on a false perception of parental attitude as on a true one.

Now, such early patterns of denial of the self are, according to theory, not accessible to conscious inspection by the neurotic. They are revealed to the therapist by the courage of the patient who lives them again, with the therapist representing, in the strongest sense of the word,[1] the original part object. The therapist, by his technical skill and personal freedom from neurosis, is able to see the patterns of behaviour underlying the patient's behaviour towards him within this transference situation. The therapist can then, if he judges it timely, reveal the interpretation to the patient. The patient is only emboldened to expose himself within the transference situation, and made ready to receive the interpretations, in so far as he feels secure that the therapist, and what the therapist represents, will not attack him. The patient will be testing the therapist all the time, and any adverse or hostile judgements will confirm the patient's neurosis and make him strengthen his defences. The therapist accepts the patient as he is, and when the patient accepts acceptance he becomes what he is. The patient (forsaking dead works), responds by faith to the prevenient grace of the therapist, and, accepting acceptance, is made whole.

This kind of psychological explanation, with its claim that healing comes in response to a steady love, which replaces the real or imagined maternal hostility of earliest days, is attractive to many Christians who were repelled by previous theories where cure came by gratification or sublimation of repressed genital love. It recalls the love of Christ, who, bearing all the envy, hatred and aggression of men, never ceased to love them: the Christ who could not be destroyed, but came again to love and to feed all men who only would accept Him. The resemblance is true enough and has led some to suggest that the attitude of the psychiatrist to his patient is a full, perfect and sufficient demonstration of Christian love, and the express image of the love of Christ portrayed in the New Testament. Such suggestions make the Christian uneasy. If it is further suggested that all condemnation of sin, all passing of judgement, and all similar activities are harmful to mental health, then

[1] 'Representation' and 'transference' have much in common with biblical 'anamnesis' c.f. M. Thurian, *The Eucharistic Memorial.* (Lutterworth.)

the Christian is seriously perplexed. If, finally, the New Testament is quoted in support of such an extreme position, the Christian is frankly sceptical.

Two questions will now be discussed. First, whether it is true that the patient experiences no moral judgement in his therapy. Second, whether it is true that the New Testament portrays the love of Christ as unjudging.

It must not be assumed that, because a particular method of psychotherapy is successful, this necessarily verifies the psychological explanation of the success. The history of modern psychiatry, not to mention older methods of casting out devils, demonstrates otherwise. For example, in accordance with the prevalent theory, Freudian technique at one time aimed at a largely impersonal manipulation of the patient. The therapist, seated behind and out of sight of the patient, supposed that he was doing something like his surgical colleague, teasing away a repressing capsule of mental scar tissue, to release repressed material and restore normality. Theory aimed at an impersonal isolation but clinical experience contradicted the theory. For it became apparent that the therapist's own person was involved in the process of cure. Ferenczi was impelled to say, 'The physician's love heals the patient'. New explanations were suggested, and these emphasized the transference situation, in which the patient lived again his original traumatic experiences in the 'here and now'. But the old cures remained, though old explanations of them had passed away.

It need not follow then, that because psychiatrists employ successfully methods which they suppose exclude all moral judgements, that all moral judgements are in fact excluded. Such judgements may be there unobserved, or they may, knowingly or unconsciously be reintroduced with a new name, such as the 'critical conceptual judgement' of Professor Anderson. This essay now argues that not only is moral judgement present in psychotherapy, but that its presence contributes to success. Following this, it will be argued that, not only is there moral judgement in the love of Christ, but that its presence is vital to the salvation of all concerned.

A patient who has psychotherapy will spend several hours at least in close company with the therapist. A full analysis may take several hundred hours. Now, even before the treatment, the therapist has for the patient a social role and status. In the eyes of the patient he is someone called and authorized and trained to make people 'better'. Thus the patient, in so far as he agrees to co-operate, is agreeing to expose himself to someone who makes people 'better'. This role remains, whatever the interior attitude within the therapy. Whatever the therapist's unjudging attitude, whatever his self-disciplined anomism, whatever his metaphysical or ethical views, he does not and cannot contract out of his social role. Whilst the therapist *verbally* may be at

pains never to pass judgement upon the patient, the patient will nevertheless feel that what the therapist *is*, both personally and in his social role, passes judgement upon him. The unjudging love of the therapist may be *experienced* by the patient, as judgement and expectation that he will strive to get 'better'.

The more consistent and dedicated the therapist within his social role, the more obvious his concern to confront his patient's problems, and not merely to label them and set them aside, the more strongly the patient may feel the therapist's judgement and expectation. At the very first interview there will be careful planning of future appointments. Such deliberations symbolize the therapist's strong belief that 'cure' is no arbitrary and temporary whim of patient or society, but something worthy of prolonged effort, skill and courage. The therapist's consistence within his role resists, by an unchangeable concern, the anxiety and doubt of the patient, even when it takes the form of violent hostility. What the therapist *is* and does insists, in Tillich's terms,[1] that it is worth trying 'to be', even if it means facing the threat of 'non-being'. The therapist must say, 'Neither do I condemn thee', but what he *is* urges the patient to dare to 'Go and sin no more'.

If then the therapist were successful in eliminating every verbal moral judgement, the patient would still experience the therapist's concern as judgement. But, in fact, because the exclusion of hostile moral judgement is the exclusion of only a part of moral judgement, psychotherapy is full of verbal moral judgements, for these are necessarily involved in two people 'speaking the truth in love'. The therapist's endeavour to uncover every defensive position is a perpetual moral judgement. There is no self-knowledge without self-judgement, and no giving of self-knowledge to another without judging him. Modern false presuppositions have led to psychological theories which mirrored their author's mistaken antithesis between 'critical conceptual judgements' and moral judgements. The biblical view is more correct. God's truth *is* His Holiness. Christ *is* the 'true light' (John i:9), 'the truth' (John xiv:6); and truth is something to be *done*, not merely a cerebral decision (John vii:17). When, for example, the therapist and patient come to know the truth about the patient's feelings towards his father, as distinct from false appearance, they are 'doing the truth' (John vii:17). They do the truth, because in inter-personal relations the intellectual recognition and the moral courage in which the recognition is made are one act, so that truth about 'I-thou' is always moral activity. So, too, the truth about the Father is known in the obedience of the Son. It is one person who says, 'I am the way, and the truth, and the life' (John xiv:6). The New Testament supports psychiatry in its wish to replace the old legalistic morality, the old Covenant, by true knowledge. But it is clearer in its recognition that this means a New Covenant, and

[1] C.f. Tillich, P. *The Courage to be*, p. 39. (Nisbet.)

it knows the Father by the Son, not the truth by the therapist.

If by moral judgement is meant a hostile attitude, a rejecting and killing process, an excluding from love and favour, then it is quite certain that Christ had no part of it. This is not His mission, 'For God sent not the Son into the world to judge the world; but that the world should be saved through Him.' Final judgements are left for the Last Day. Not Christ, but the world, makes such hostile rejecting judgements, and Christ's sufferings illustrate the nature and effects of such moral judgements. Yet, because He is the true light, what He is, what He says, and what He does brings the Divine Judgement into the world. For, confronted by perfect love, all but a sinless man must judge himself by rejecting it; he will be judged already (John iii:18), and thus in some way be judged by it in the Last Day (John xii:48).

> For God and Christ are one, even in judgement, as the New Testament and Catholic theology constantly affirm; only a certain kind of degenerate Protestant theology has attempted to contrast the wrath of God with the mercy of Christ.[1]

The psychological mechanisms by which men and women, in the act of rejecting love, bring judgement upon themselves, may perhaps be thought of as 'the powers of this world' (e.g. Col. ii:8, 20; Gal. iv:3, 9) and the results as the 'wrath of the Lamb'. Such wrath is visibly present and born in the suffering of the Lamb.

Christians then must be grateful to psychiatrists who insist on a continuing love towards others, a love which never makes hostile judgements. They must learn to examine their own lives for such legalistic rejections, whitened sepulchres which strive to conceal the rottenness within. But they will know that every other kind of judgement is involved in loving and being loved. If it were not so, then God's love in Christ, being perfect, would have been irresistible and forced salvation.

The suggestion that perfect love eradicates moral judgement is no modern suggestion. There were in St Paul's time those who supposed that if Love had done away with the old law, they might as well continue in sin 'that grace may abound' (Rom. vi:1*f*). They, like some psychiatrists today, have rightly rejected the old law which brought only condemnation and death (Rom. vii:7*f*), only to replace it, not with Christ, but with Diana of the Ephesians, the many breasted goddess who requires nothing of men but that they ask for more. This is the false love, the '*egoism a deux*' of poor psychiatry and 'how to succeed and get on with people', which Erich Fromm so devastatingly attacks. . . .[2] This poor psychiatry, this poor theology, which seeks

[1] Richardson, A. *Intro. to Theology of NT*, p. 77. (SCM.)
[2] Fromm, E. *The Art of Loving*. (Allen & Unwin.)

wholeness through basking in each other's 'cheap grace', is different from the good psychotherapy or good theology, where reconciliation, the love and knowledge of one another, has been 'bought with a price', by 'costly grace'.[1] In psychotherapy, each step forward, each resistance abandoned, is achieved when the patient 'sins boldly' in the confidence of the therapist's unchanging love for him. Where the patient offers what he supposes to be relevant material at no cost to anyone, even though the material takes the form of startling confessions, he makes no progress. 'Doing the truth' in psychotherapy requires love and moral judgement.

[1] Bonhoeffer's terms c.f. *The Cost of Disciplineship*. (SCM.)

Iron Curtain not Love-proof

. . . Christians are like salt, which works only in solution. Christian holiness is not the sterile absence of infection, hermetically sealed; it is detergent and antiseptic, which functions where dirt is.

It has been said that Marxism is a Christian heresy, and indeed the communist shares much of this belief, not least in the dialectic between opposites which we have borrowed in expounding it. If once he sees that people are more real than the system and more worthy of reverence, he may come to believe, as his ancestors did, that Person and not Process is the most adequate image of the Ultimate Power. Perhaps he will see this, if we insist on caring for him as a person, meeting him, listening to him, understanding him as a person of like passions with ourselves. Perhaps we shall really believe it too, if we listen to him when he tells of the places in which, as he sees it, we have failed to treat him, and people of other races, as people worthy of reverence. This is hardest to achieve with the statesmen, who more than their followers are the slaves of ideology, but no iron curtain is love-proof.

T. R. Milford in *The Valley of Decision* (p. 43)
(British Council of Churches, 2s. 6d.)

Letters to the Editor

Vegetarian Evangelists?

DEAR SIR,

The unfortunate juxtaposition of my letter and that of Miss Sykes in your Spring number may have given your readers the impression that they were on the same subject. Those who take the trouble to look up Mr Rogers's earlier letter will see that neither he nor I was discussing vegetarianism—he with his eggs and I with my fish are to the orthodox Hindu in the same non-vegetarian boat.

Miss Sykes has already directed attention to the 14th chapter of Romans, the *whole* of which is probably the best possible introduction to this knotty problem. But as so often happens in problems of Christian behaviour, the application is by no means simple. May I indicate a few of the difficulties?

(*a*) Miss Sykes says 'my health and energy have *not* suffered'. Of course not! Even missionaries are well enough off to avoid the risks of a vegetarian diet. It is the poor who suffer for their vegetarian faith, not the rich. To some, as to the great Roman Catholic missionary Roberto de Nobili, comes the call to accept both a vegetarian diet *and* poverty, knowing that their health and energy *will* suffer. But that can hardly be the rule for the whole Church.

(*b*) Miss Sykes doubtless also discovered that her hospitality was unacceptable unless she employed only Brahmin caste cooks. Thirty-two years later she will see that system beginning to crumble. Would that have happened if Christians had quietly conformed?

(*c*) This last point may seem to many wide of the mark—that was a matter of opposing an evil, vegetarianism is one of forgoing a luxury. But is that so? Or must we say, politely but firmly that we believe the Hindu philosophy of life mistaken—that we do not believe it to be the will of God that children should be undernourished while monkeys gorge themselves and non-productive cows in their millions ravage the countryside? There will still be a need for some like Miss Sykes to be 'all things to all men' that they may 'by all means save some'. But should the Church regulate its behaviour according to a false doctrine that brings misery to millions?

Yours faithfully,

P. H. JACKSON

Haileybury House,
St John's College,
Agra, UP, India.

That Man Again

DEAR SIR,

It seems a pity to have to say anything which might lessen the impact of Dr Raven's excellent article on 'Sex and Sacrament'. But I cannot, I fear, allow his remarks about D. H. Lawrence to go unchallenged.

Dr Raven finds John Middleton Murry's judgment on Lawrence 'final and decisive', and refers to *Son of Woman*. But I do not know of one literary critic or literary historian who takes that extraordinary tempestuous and unbalanced book seriously. Murry himself, in the introduction to the 1954 re-issue, admitted that if he were writing it again he would write it differently, and that it was unbalanced and written too much under the heady impact of that powerful, controversial figure. The odd thing is that he should ever have re-issued it, especially in view of the fact that only two years later, both in his Journal and in *Love, Freedom and Society* he gives a different, more understanding and appreciative picture of Lawrence.

Murry was a brilliant critic until his personal passions became entangled in the case. Before Lawrence's death Murry had become convinced that Frieda was really in love with him rather than with Lawrence: and after his death Murry became Frieda's lover ('With her, and with her for the first time in my life, I knew what fulfilment in love really

meant.') No wonder we find, in *Son of Woman*, not only the strange critical judgments on Lawrence's works (the dismissal of *Women in Love*, *St Mawr*, the over-valuation of *Kangaroo*, and the enthusiastic but rather eccentric reaction to *Fantasia of the Unconscious*): but even more, the extraordinary remarks on Lawrence himself:

> 'This man, we feel, has no business with sex at all. He is born to be a saint; then let him be one, and become a eunuch for the sake of the Kingdom of Heaven. For him, we prophesy, sex must be one long laceration, one long and tortured striving for the unattainable . . .'
>
> [The reader will be] 'aghast at the intensity of loathing for woman in the sexual relation which Lawrence felt and uttered at the end of his life.'
>
> 'Sex, for him, is the escape from the torture of tenderness, the chance of oblivion; never an equal relation.'
>
> 'It is pitiful and tragic that at this moment in his life [sc. when he wrote *Kangaroo*] Lawrence had not the courage to take the mortal leap, and separate himself finally from woman.'
>
> 'He was radically conscious that as a male he was a failure.' Etc., etc.

Murry quotes the gamekeeper, Annable, in Lawrence's first novel (*White Peacock*) saying, 'Be a good animal, true to your animal instinct', and comments: 'No mistake is possible. Annable's creed is the same as Mellors' creed [sc. in *Lady Chatterley*]; it is the creed which Lawrence eventually came to proclaim openly.' Dr Raven accepts this. Well. How this squares with Lawrence's doctrine of the permanence of the marriage relation (animal sex is not permanent) I don't know.

Yours sincerely,

MARTIN JARRETT-KERR, CR

Priory of S Teilo
Roath, Cardiff.

DEAR SIR,

A friend has lent me the current number of FRONTIER, which I have found most interesting. I am, however, puzzled by the statement in your editorial that D. H. Lawrence seems to have no place for children in his understanding of marriage.

It is repeatedly emphasized that Lady Chatterley wanted to have a child by the man she loved and did not want to have a child by anyone else. Her love relationship with Mellors was set in motion by holding a pheasant chick in her hands and weeping over her frustrated desire for motherhood, and as soon as she had had a couple of acts of intercourse with him she developed a passionate interest in a neighbour's baby.

Yours sincerely,

JANE DARROCH,

9 Falcon Gardens,
Edinburgh 10.

Isn't the answer that D.H.L. gave a place to child-bearing, but not to bringing up children?—J.W.L.

PATRICK MacLAUGHLIN

The Frontier Idea

HE is a bold man who at any time or place takes issue with Dr J. H. Oldham: nowhere can temerity be more manifest than where issue is taken in the pages of FRONTIER—the organ of that Council whose formation was perhaps Dr Oldham's crowning achievement, and itself the lineal successor of the *News-Letter* which he wrote or directed for so many years. Yet in his article 'The Frontier Idea' (in the issue of Winter 1960) he begs a number of questions and makes a number of equivocations which move even a most patient and respectful reader to protest.

Not that this article is the first occasion of such errors. Dr Oldham is only repeating arguments which he has frequently advanced through the years, and which have been challenged before.

He contests the notion of a Christian social policy, and, *a fortiori*, a Christian sociology, or doctrine of society: more positively he affirms that the 'autonomy of the secular' implies freedom not merely from ecclesiastical control, but even from dogmatic sanction or illumination. We need not waste time or space rehearsing and demolishing the case for a pure theocracy or for a clericalized society, controlled (if not constructed) by ecclesiastical power. Englishmen may sentimentalize over such a society in Tibet: few, if any, are likely to exalt this as a pattern for England. There is no argument, then, over the principle of 'the autonomy of the secular': but to claim for the manifold secular activities in modern society (such as government, law, medicine, art, industry, education, or scientific research) freedom from the direction of clerks whose Holy Orders are no substitute for technical competence, is not necessarily to claim freedom from the sanction of revealed truth—the truth about things, the truth about man, his nature and destiny, the truth about the Absolute *Prius* which creates and sustains both men and things.

Dr Oldham seems to identify the Church 'in its institutional embodiment' with the clergy alone. This is a seriously defective doctrine of the Church even 'in its institutional embodiment'. The Church is more than the clergy: the laity is not a mere *ecclesia discens et tacens*, but the main body of the institution.

Dr Oldham says that even the laity 'must not . . . in their judgements and actions in secular affairs commit the Church', but on one plane *every* action of *every* Christian commits the Church. Leon Bloy claimed that on this plane the Church, not only militant here in earth, but expectant in purgatory and triumphant in heaven, was 'committed' by

the least action of every baptized person. On another plane *nothing* 'commits' the Church short of a formal Act of Ecumenical Councils or Constitutional Synods. No act, no word of any single Christian, layman or clerk, nor of any group of Christians not in formal synod, can 'commit' the Church institutionally, though it may well affect the Church profoundly, in its essence, and still more in advancing or retarding its work of extending salvation to all men.

It may be suspected here that Dr Oldham is thinking of the Church in the same erroneous way as those who think of Our Lord Himself as part-God, part-Man, and trying to classify what He said or did 'as God' and what He said or did 'as Man'. Such a distinction is impossible as much in Ecclesiology as in Christology. It is the one Christ, the God-Man, who was the sole and unitary agent of every act, the single indivisible speaker of every word. Similarly it is the one Church who acts, whether formally in her Councils and Synods, or informally through her several members. It is the business of these members, not less than of formal synods, to bear witness to the truth in every moment, act and word: how else may men be saved? But this witness cannot stop short of social prophecy, no matter how technically involved or complicated societies may become, nor how intricate the social problems.

Dr Oldham does not, it is true, explicitly claim that it should stop short: though by implication the very idea of a Frontier suggests this. It is difficult to avoid the image of passports and visas, of the presentation of credentials and the satisfaction of immigration officers that it is safe to grant admission. Dr Oldham does insist, however, that it is not the province of the Church to have a social policy, and argues furthermore that it is not the property of Christian faith to assist in this.

This is the gravamen of his article—perhaps of his whole life. Alas that so serious an essay, so good a man, should rest upon such a fallacy! Yet fallacy it is to suppose that, whilst faith cannot be a substitute for technical knowledge, technical knowledge can none the less be a substitute for faith. Granted that faith is no substitute for technical knowledge, it is none the less the property of faith to furnish the perspectives through which all phenomena are to be observed and understood. Without these presuppositions and perspectives, phenomena must remain for ever relative: there can be no judgement, no decision, no value.

For a Christian, the standard to which all the complexities of human activity are referred must be the truth as it is in Christ Jesus. But this truth is not itself in the order of nature. It is in the order of grace—a free gift of God, revealed through His Son Jesus Christ. No accumulation of facts, no amount of inductive logic, can arrive at this: only when the facts are examined and reassembled in the framework of

faith, in the perspectives of revealed truth, can a distinctive and authentic Christian judgement be made.

This truth, we have said, is not in the order of nature, but in the order of grace. As such, although it may be infused in principle into every Christian at baptism, it needs to be explicated and developed by the whole Church in its experience and consciousness. This is a process continuous through the ages, which will end only with time itself. But the explications and developments already made in preceding centuries cannot be disregarded, or brushed aside as of no importance or relevance. To do this, as some Christians alas! do, is sheer illuminism. It is to make nonsense of any coherent notion of Divine Providence, or of the belief that God acts in history: for if it be true that God's nature and operation can be discerned in history, then there is a fair presumption that this may be discerned most clearly in the experience and consciousness of His New Creation, the Second Adam, the Church.

It is probable, however, that Dr Oldham is moved to protest against the idea of a Christian social policy or doctrine mainly by his innate distrust of all deductive thinking, and his reliance upon inductive logic alone. In this respect he stands with the great regiment of English empiricists; indeed he may be said to represent the tradition of English thinking over the past 300 years. The benefits and advantages of this tradition are well known. Its apologists must not complain, however, if this tradition and method are not universally accepted. For they do not depend merely on national character or temperament. They were made possible by quite exceptional and distinctive circumstances of national history, political power and economic affluence: and these circumstances scarcely existed outside England. It is this fact which is both the strength and weakness of English empiricism: strength, in that this immunity from foreign influences has enabled a vast corpus of scientific knowledge to be acquired and applied to technical improvements without distraction or dispute; weakness, in that the same immunity has inevitably enhanced the parochial character of English philosophy, and (worse) has led Englishmen to regard their parochialism as a sign of superior virtue or felicity, indeed as something in the order of nature.

In fact the circumstances which led the English to turn their back on metaphysical thinking, to deride deductive logic, especially from 'unverifiable propositions', and to concentrate exclusively on empirical knowledge (itself confined to inductive reasoning from sense data), are now passing away, if indeed they have not passed already. Even at their inception they were probably less forceful and favourable than was supposed: for the toleration which was exalted to the rank of a supreme national virtue after the acrimonious controversies of the sixteenth century and the bloody conflicts of the seventeenth was not so much a positive transcendence of opposed opinions as a largely negative

reaction to unresolved debate. It has been well described as 'bred by stalemate out of exhaustion'.

Nonetheless, between 1688 and 1938 (a period of 250 years), it was possible for the English to live, and even to maintain a high standard of living, without asking any ultimate questions, and certainly without making any examination of inherited presuppositions. Politically, England's power grew throughout the eighteenth century—reached its high peak in the nineteenth—and did not visibly decline before 1938. Economically, her prosperity increased *pari passu* with her political power; and with it went a comforting sense of civilizing mission to less favoured nations or races, which legitimized these happy conditions and which seemed actually to vindicate them in the sight of God.

But today England has no longer the political and economic power which she had. Her own customs, traditions—her very structures—are themselves under judgement. It can no longer be supposed that in England 'whatever is, is right' . . . which is the logical presupposition of all empiricism. Still less can it be legitimately supposed that every Englishman's sentiments are inherently Christian, so that his social actions and judgements can be safely expected to reach authentically Christian conclusions.

Englishmen may fairly thank God that they have been granted this long period of social peace, free from violent upheaval, and even from bitter dispute. But they must no less fairly recognize, as Mr T. S. Eliot warned them over twenty years ago, that such periods of 'neutralism' are exceptional. 'No man', no nation, 'is an island'—not even a sceptred one. Sooner or later all his activities—private or social, scientific or institutional—have to be evaluated, judged. Dr Oldham is right to insist that such judgement will be 'competent' or valid only when *all* the relevant facts have been assembled; no degree of piety, of religious sentiment, even of doctrinal orthodoxy, can be a substitute for that. But when they have been assembled, the only judgement on them which can claim the title 'Christian' is one which stems from the truth about man revealed in Jesus Christ, the truth about man-in-society of which the Triune Godhead is archetypal, the truth which generations of devout, holy and intelligent Christians have contemplated and explicated precisely so that there might be an explicit corpus of attested experience and belief (sc. dogma) to serve as a valid standard of judgement.

This is no logic-chopping—no attempt to rehabilitate outworn shibboleths, 'exploded beliefs' or unverifiable propositions in the teeth of evidence. It is a warning that time is short; that it can no longer be assumed that technical expertise will of itself make a man's judgement Christian, even if he be a baptized, devout and faithful Christian himself . . . any more than that piety or baptismal status will make up for factual ignorance; and that unless there is a clear recognition of the

limitations of inductive logic, and of the empirical method which goes with it, and a conscious deliberate appeal to dogmatic theology as the formulation of revealed truth (together with a humble and grateful attitude towards the social theories worked out by earlier generations of Christians, not as definitive judgements on *all* circumstances at *all* times, but as principles or norms of social organization), there will not only be no Christian policy for society in this country—there will be no Christian conscience, for there will be no firm principles of belief, no basic presuppositions to inform it. Still less will there be a Christian Frontier: for the nation's mind will have been overrun by prevailing secular philosophies, and its territory wholly occupied, with the elimination of all boundaries.

In his last paragraphs Dr Oldham returns to his first equivocation between the Church as clergy and the Church as institution. When she is organized (for particular internal purposes) in Synods, Assemblies, Conferences and even Parochial Church Councils, the Church may be *ipso facto* outside the (secular) sphere of human interest and activity. But when she is organized for worship or teaching, she is *not* outside: the whole case for the Church's liturgical and sacramental life is that it is *not* outside, but testifying to the truth about man within his 'secular' groups and activities—and not merely testifying to it, but actualizing it.

It is true that the structures of the Church inherited from the sixteenth century do not make this as obvious as we might wish. But already much is being done to shift the accent from the idea of the Church as a society or sect into which people are to be brought, towards the idea of the Church as that which is to be made within all natural groupings for their salvation and true ordering. Such an idea may offer less ground for the idea of a Frontier; but it is an essential, strategical principle for the Church's effective operation in the world today, as Dr Oldham's idea of the Church is not. As he himself observes, 'if the strategy of a combatant is right, it may survive any number of tactical defeats: whereas, if its strategy is wrong, a series of tactical successes' (such as a Frontier Council) 'will not prevent it from losing a war'. The first condition of a right strategy for the Church is a true, clear and catholic understanding of what she herself is: perhaps the Frontier Idea itself is under judgement.

C. A. JOYCE

A Penguin on Adolescence

A RECENT Penguin Book[1] is one of the best books on the problem of adolescence that I have ever read. It is attractively written and in such terms as can be understood by the 'ordinary' parent. For example: 'The world of the ten-year-old is black or white; and he is both bewildered and resentful when his parents, or any other grown-ups, try to introduce shades of grey into their standards of value or behaviour.' Here is an explanation that many grown-up people would do well to ponder.

About sex, Miss Odlum says: 'It is an absolute duty of parents to make sure that their children know the facts of reproduction at a very early age and that they are taught in such a way that they do not appear unpleasant or indecent.' I am not quite happy about her view that all children by the age of six, or nearly, should know where babies come from, and so on. There may be a case for treating it much more personally and for some children the knowledge should not be transmitted until a much later date.

As Miss Odlum considers the adolescent at home there is some very hard hitting. If parents are prepared to read the chapter without prejudice they will rediscover that sometimes the truth is painful. For example, too many parents show a marked prejudice in favour of the younger child. To an older one they will make such remarks as: 'You must stop what you're doing and go and play with Freddie—after all, he's only a little boy'—which can produce a bitter hatred and unpleasantness. I rather incline to the view that the

[1] *Journey Through Adolescence.* By Doris Odlum (Penguin, 2s. 6d.).

younger boy might well be told: 'When you are as old as Tony, then you'll be able to do the same.' Ideally, of course, there ought to be equality, but human relationships make this almost a counsel of perfection.

The question of not imposing adult views on the adolescent is dealt with in a way that forced one to do a good deal of critical self-examination. Miss Odlum says: 'It is always better when adolescents tell you anything about a problem to ask; "What do *you* feel about it?" and let them express their own views before expressing any of your own, and then to say, "Yes, there's a great deal in your point of view".' The question of the adolescent helping in the home is specially a difficult problem. As Miss Odlum says, if they do help, it must be on their own terms. For myself, I should put in a plea here that grown-up people should at all costs avoid that irritating approach to an adolescent that is summed up in the phrase: 'Would you *like* to get my slippers?' How many times could we all answer: 'No, I wouldn't *like* to, but I will!'?

Later in this chapter I found myself disagreeing rather with the view that it is a great mistake to try to force children's confidence, and that they resent being asked such questions as: 'Where have you been?' and 'Who were you with?' It seems to me that the adult who has any responsibility and/or affection for children has not only the urge but the *right* to ask such questions in good faith. Miss Odlum has said that most parents are terrified that their girls will get into trouble with boys if they stay out late. At the risk of sounding rather crude, I think such parents ought to be reminded that it is possible for a girl to get into trouble during the hours of daylight just as easily as after dark.

The question of pocket money is dealt with most adequately. Nothing should persuade parents to hand out money on request. During the twenty years I have been in charge of an Approved School, one of the most common phrases that I hear from parents who are trying to explain their boy's lapse into crime is: 'I can't understand it; I've never denied him nothing.' I can't support too strongly the author's view that one of the best forms of training is to teach a child to 'forego a present situation in order to gain a future benefit'. If I were asked to put into one sentence the cause of the present increase in juvenile crime I should attribute it to the 'hire-purchase mentality'. Children who have been brought up never to want for anything soon discover that if mother cannot provide the money then the gas meter can, and will.

The chapter on the Discovery of Self is worth reading with more than usual care for, as the author has said, one of the most common complaints of adolescents is that they are misunderstood by the adults around them. Those of us who can cast our minds back to childhood will know how true this is. One thing Miss Odlum makes clear—love in the family sense of the term doesn't necessarily involve personal compatibility. I myself have always held the view that 'Blood is thicker

than water' is a physical fact and nothing more.

The Eleven-Plus examination comes under some criticism. From my own experience I would support the view that it is a disastrous thing to lay too much stress on academic ability as a contrasting feature between two children. Tests are all very well in their place but one must not forget that where one's knowledge of a child contradicts the test, it is much wiser to back one's opinion than to accept the test.

The Parent-Teacher Association meets with very proper support in this book. We find too often parents who wouldn't dream of putting their pet dog into kennels without seeing the kennels and making intensive enquiries about the conditions, but who will send their children to school and not bother to see either the school or the staff who will have the child in charge.

Miss Odlum deals most effectively with the adult's attitude towards snobbery—a vice which is completely missing in a small child. It reminded me of the story of the small boy who was told that he was not to go and play in the garden of the boy next door because he was dirty and foul-mouthed. Half-an-hour later the mother was startled to hear her small son call over the garden fence: 'My mum says I can't come and play with you in your garden because you're dirty and foul-mouthed, but you come and play in *my* garden because *I'm* not dirty and foul-mouthed.'

The chapter on the Adolescent and Spiritual Values is the most difficult to read because it needs really considered thought. But I would recommend this book unreservedly to all who have the interests of the adolescent at heart. To the worried parent I would say: if you will read this book thoughtfully and prayerfully you will be amazed to discover how much easier your relationship with your children will be.

C. B. COX

The Jesus of Fiction

D. H. Lawrence's story The Man Who Died *would have been blasphemous if the author had been a Christian. It would not have been worth attention if the author was not influential through his other works, but D. H. Lawrence* is *influential and any book by him dealing with a Christian theme ought to be carefully considered by Christians. Many will feel that the theme of the book and therefore of this article is too disgusting to contemplate. There is no need for them to read further. Others may be helped by this comparison of D. H. Lawrence's 'Christ' with Jesus our Lord as we meet Him in the Bible.*

IN D. H. Lawrence's story, *The Man Who Died*, 'Jesus' is supposed to have been taken down from the cross too early. In the tomb he regains consciousness, and manages to stagger to the mud-brick cottage of a peasant and his wife, who care for him until he is healed. Lawrence isn't trying to explain what might have actually happened after the Crucifixion. His fable, written at the end of his life, is intended to prove that 'Christ's' faith in selfless love is inadequate, and that his work can be ended only after new experiences. For Lawrence, unselfish love is a dangerous form of eroticism, and a man and a woman achieve fulfilment only when they learn to take as well as to give. In Lawrence's story, 'Jesus' understands this doctrine when he meets a priestess of Isis. With her he experiences the redemptive power of sexual love, and so his mission is completed.

Lawrence was a great artist, and so in assessing his claims for the redemptive power of sex it's surely fair to compare the imaginative power of his fable with that of some of the stories in the Gospels. Does he create a 'Christ' whose experience is more complete than, say, the man described in the Authorized Version of St. Matthew?

The most compelling part of *The Man Who Died* is the beginning. At first 'Christ' does not wish to take up again the burden of existence, and the description of his revulsion from life is profoundly disturbing. But soon he begins to escape from this death-in-life condition by awakening to the colour and vitality of the phenomenal world around him. He's attracted by the saucy flamboyance of the peasant's cock, and the green tips, pushing forward at the extremes of a fig-tree, stir in him a delight at the power of nature. In response to this mood, he buys the young cock, who is frustrated by being tied up with only three shabby hens. Later he watches with pleasure as his rooster kills another bird in a farmyard, and takes over a large brood of hens. After the fight is over, 'Christ' says to the Cock: 'Thou at least hast found thy kingdom, and the females to thy body. Thy aloneness can take on splendour, polished

by the lure of thy hens.' There's a certain squalor in this symbolism. Can the vitality of life in human beings properly be compared with the sexual instincts of a cock? Is the savage fight between the cocks anything but a display of cruelty? Lawrence was surely wrong in believing that the Christ of the Gospels was unaware of the phenomenal world. The greatness of Christ's language in the Authorized Version is that an absolute ideal of unselfish love is expressed by simple, concrete pictures of actual life, of travellers and shepherds, flowers and the growth of the crops. Compare Lawrence's description of 'a vast resoluteness everywhere flinging itself up in stormy or subtle wave-crests, foam-tips emerging out of the blue invisible, a black and orange cock or the green flame-tongues out of the extremes of the fig-tree', with the simple dignity of St Matthew:

> Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

St Matthew achieves imaginative power because the glory of Solomon is given its full weight, and yet rejected as less than the mysterious beauty of the lilies of the field. Lawrence's stormy or subtle wave-crests, the blue invisible and green flame-tongues lack precision compared with the majesty of biblical language.

But the real test of Lawrence's ability to describe a higher form of experience than the Christian depends on the love scenes between 'Christ' and the priestess. He walks out of his nightmare into an idyllic pagan Arcady. The priestess means hardly anything to him as a person. She finds in him the 'reborn' man for whom she has waited, but there's little indication of what this means, and we may wonder what sort of full, loving relationship can be achieved by people who know so little of each other. Lawrence compares her to a white-and-yellow narcissus; 'she was Isis of the subtle lotus, the womb which waits submerged and in bud, waits for the touch of that other inward sun that streams its rays from the loins of the male Osiris.' This is mumbo-jumbo, the sort of mystical clap-trap to which Lawrence so often succumbed in his later work. 'Jesus' speaks in an archaic, stilted language: 'I saw the temple like a pale flower on the coast, and would rest among the trees of the precincts, if the lady of the goddess permits?' This is too high-flown to convey a real, incarnate love between two living people. When, at the end of the story, 'Christ' escapes in a boat, the oars 'were yet warm with the unpleasant warmth of the hands of slaves'. This is a real physical reaction, and it is typical of the idyllic quality of the love affair that 'Christ' finds the facts of the body repulsive.

The love scenes certainly are written with tenderness and com-

passion, but Lawrence dodges the problems of ordinary men and women by making his lovers part after a few short idyllic months together. Although the priestess is with child this does not affect 'Christ's' decision to go away. As usual in Lawrence, sexual love is redemptive in itself, and the children that may be produced matter very little. The relation between 'Christ' and the priestess cannot develop, as real human love must, into the life and duties of the family. In stories such as *Women in Love* and *Aaron's Rod* Lawrence typically solves his characters' problems by taking them right out of their own society, to wander in search of some unknown Arcady.

What, then, does 'Christ' gain from his experience with the priestess? What significant change has taken place in him as he rows away into the night? We are told when he leaves: 'He would go alone, with his destiny. Yet not alone, for the touch would be upon him, even as he left his touch on her. And invisible suns would go with him.' It is difficult, if we think of real sexual relationships, to know what Lawrence means by the *touch*. Can one love affair lasting a few months really transform a man, and send him back into the world with new power?

Side by side with *The Man Who Died* we should put the story of the Good Samaritan or the Prodigal Son. The imaginative power of these stories comes from their deep concern with those who suffer and those who sin. They tell of a charity and forgiveness which can be applied to real situations, and which have changed lives again and again during centuries of Christian practice. What evidence is there that Lawrence's faith in the power of sex alone, apart from the family, has the power to redeem a wasted life? Lawrence can only talk about 'Christ' being accompanied by 'invisible suns', whatever this may mean, and we are not told what he's to do with the rest of his life. No creative power is given to him.

The greatness of the Christ of the Bible is that His faith in renunciation is accompanied by a complete recognition of the importance of life. It is quite wrong, as the story of Mary and the rich ointment proves, to think of Him as one who did not know how to receive the love of others. Lawrence's later work is a revolt against the facts of experience, and a search for the idyllic. At times there is in him a profound disgust for physical life. When he describes the priestess as like the first pale crocus of the spring, he takes us away from the facts of touch, the sweat and the heat. The Jesus of the Bible was unmarried, but He spoke of the body with complete honesty.

T. RALPH MORTON

Is the Church clergy-ridden?

ARE we at the moment building up a pattern of church-life that is dependent and modelled on the minister as never before? I think we are in danger of doing so. And we are doing this at the very moment when we are trying to find a new pattern of life for the laity. This well intentioned effort, manifest in Lay Institutes and such experiments as the 'House Church', is likely to come to nothing unless the pattern of conventional church-life is radically changed. The experiments will either be pushed to the periphery and be tolerated as interesting oddities or they will be assimilated to the minister-centred pattern. For it is the strength of the conventional pattern that determines the kind of life we live.

This conventional pattern of church-life is the one thing that all the denominations in this country have in common. They differ in theology and in worship but you have only to read parish or congregational magazines, or look at the notices in the porch, or listen to the intimations to realize that, despite minor differences of name, they all live the same kind of church-life.

This congregational pattern of church-life would equally puzzle the Reformers and the Counter-reformers for they knew nothing of it and saw no need for it. It was only during the last century that it came into existence, for it was the way in which the Church endeavoured to meet the needs of men, women and children when the family-centred way of life collapsed in the new conditions of life in industrial towns. The congregational pattern began when the Church opened Sunday Schools and went on to organize leisure-time activities for those deprived of the benefits of the old family life. So now we have this accepted pattern of church-life—not only for the under-privileged but theoretically for all—the congregation as the new family. While we confess that this congregational pattern did not hold the industrial worker we should never underrate what it achieved in retaining the more prosperous in active Christian life.

We must note three things about this congregational pattern today.

1. Unless this pattern develops it will soon decay. If we see it as an unchanging pattern concerned only with religious education and leisure-time activities, it cannot survive. It can survive only if it becomes concerned with the adult interests of its members—work and politics. And it is with this wider conception of church-membership, that the Lay Institutes, the Lay Training Centres, and experiments like the House Church, are concerned.

2. This congregational pattern has brought with it a new conception of the ministry. It is summed up in the words *pastor, pastoral, pastoralia.* It is the picture of the shepherd and his flock. This is not the picture of the ministry in the early Church. Then it was one flock and one shepherd, not a collection of many little shepherds and as many little flocks. It was not the conception of the Middle Ages, when the religious sought their one life in a convent. The English vicar or the Scottish parish minister of the seventeenth and eighteenth centuries was the teacher of his congregation and the magistrate of the parish—which is the reason why he still signs applications for passports. This new pastoral conception expressed the radical change in his position which the congregation created for him in the nineteenth century.

3. The minister has become the greatest obstacle to the development of the congregation into responsible, adult life. Recently I attended a conference at which a rural minister of great experience was advocating the linking of parishes because this alone would provide the minister with enough people with whom to work. This may well be true for the country. But in the town this idea of the flock being dependent on the shepherd has had two disastrous consequences—seen in (*a*) its organization, and (*b*) its piety.

The organization of a congregation—and, therefore, the possibility of its development into an adult, responsible body—is limited by the fact that one man must have oversight and control of it all.

If you visit a congregation with 500 communicant members and then go on to visit a congregation with 2,000, why is it that you find that the group you are visiting in the second place, be it of women, men or young people, is not four times the size of the corresponding group in the first? Why is it that in any church of reasonable vitality these groups do not greatly differ in size and bear no relation to the total size of the congregation? Is it because there is a limit to the number of people with whom one man can have personal relations—and a limit to the number of activities he can control? No minister wants to confess to whatever body holds sway in his congregation, or to whatever court or person is over him, that something could happen in his congregation of which he knows nothing. He feels, and is made to feel, answerable for all that happens in his congregation. So he does not want anything to happen or develop which he does not know or control. There is, of course, a limit to what one man can know and do; but must this be the limit of the congregation's life?

Not that there is any great desire on the part of most members of the congregation to rebel against this, for this is the pattern they know and understand and they see their relation to the Church in terms of their relation to the minister and not to each other. Their status in the church depends on their relation to him. Furthermore, the congregation's interests, activities and concerns are determined and limited by

the minister's interests, activities and concerns. It is taken for granted that the minister should be the arbiter of the congregation's thoughts and life. Is it not for this that he is trained? So the life of a congregation is in a strange way determined by the curriculum of the theological college. It is difficult for any new interest in the thinking of the congregation or of a group in the congregation which is not inside the minister's training to find any place in the life of the congregation, and so the life of the congregation remains static. But this truth has a particular application in the case of the individual minister. The congregation is peculiarly at the mercy of his individual interests and concerns. And this has tragic consequences when the congregation changes ministers. Whether there is real continuity in the life of the congregation and, in particular, whether any experiment the congregation may be making should continue, depends on the idiosyncrasy of the new minister. And often the new man's only way of showing that he has a mind of his own is to scrap what his predecessor had begun. In some churches, certainly, this is the greatest obstacle to any discovery of new ways of life and witness.

So long as the life and thinking of the congregation are solely centred on and dominated by the minister there is no hope of any development of a new sense of mission.

Somehow the congregation has to grow into a life which is wider than the minister's. He has to get himself out of the way of the people. He has to learn to allow them to do things without him and without his knowledge. He must be willing to encourage interests and activities in which he can, at best, be only a learner. In a word, he has to learn to work with, and alongside, and even out of touch with people, even as they have to do.

The centrality of the minister in the organization of the congregation has led to his adoption as the pattern and example of the Christian life for the members of the Church. This is a new idea. In the Middle Ages with its clear definition of the religious and the secular life there could be no sense in telling the secular man to copy the religious. He could do so only by entering a convent. In the seventeenth and eighteenth centuries a vicar of an English parish or a Scots parish minister did not expect his parishioners to model themselves on him. He would have regarded as impertinence any such suggestion. He expected them to do what he told them and he would have felt himself qualified to tell them what to do in their particular vocations, because the Church had its teaching about the Christian soldier and lawyer and farmer.

Today in the absence of any effective teaching on vocation the only thing that the member can do is to take the minister as his model. He has received no training as to how he should live as a miner or a shop steward or a manager or a director but he sees that the minister is trying to live according to what he preaches; his imitation is sincere and

understandable but it is disastrous. Where he can follow the example of the minister is in those parts of life which are common to both—the personal, domestic sides of life. So this private side of life is seen as the one plane in which the Christian life is lived. The example of the minister cannot affect him in his working life, for the minister cannot follow him there. If his example is of relevance beyond the purely personal, then it can only be by following the minister into the latter's business and becoming a little minister. This taking of the example of the minister as the standard for the member is one of the reasons for the tragic decline in the participation of church members in political responsibility, both local and national. The minister, by choice and profession, tends not to identify himself with controversial questions. He is often wrong in this detachment but it is understandable. The loss is not so much in the contribution he fails to make as in the impression he gives to his people that this detachment is a higher Christian virtue than active participation. And when an example calls for inaction it is generally followed.

There can be no advance in our conception of the ministry of the laity till the church member is freed from this domination of the ideal of the minister. In the present position of the Church we cannot expect any great or quick change unless the minister himself gives up his central place and finds his true place. Perhaps he will do so only when he begins to distinguish the things to which he was ordained—the ministry of Word and Sacrament—from the things that the Church finds it useful to employ him to do as a trained and paid servant.

But it is almost certain that this change will come only when his theological training has found a different orientation. At the moment theological education aims at producing ministers for a minister-centred Church. If the urgent problem is the training of the members of the Church for their work in the world, then the training of the ministry must be seen as subservient to this.

There are many groups that are concerned with the question of lay training. They are all on the fringe of the Church's interest, though they are dealing with the fundamental and urgent problems of the Church. So long as this is outside the thinking of those directing theological education; so long as the ministers of the future are being trained to see themselves as the centres of the Church; so long as the training of members is seen as being important only during a shortage of clergy, there is no hope of any forward step in the mission of the Church. The more efficient the theological education, the more hopeless the position becomes.

DANIEL JENKINS

Evil Communications . . .

The Responsibilities of Controllers

This discussion of the responsibilities of the controllers of television, newspapers and other means of communication forms part of a forthcoming book, Equality and Excellence: A Christian Comment on Britain's Life, *to be published by the SCM Press in September (21s.). This book is the fruit of a study sponsored by the Christian Frontier Council with the aid of a grant from the Nuffield Foundation.*

A large number of lay Christians helped in the study by their participation in conversations, conferences and the criticism of drafts, and although Mr Jenkins writes personally and freely the book is intended as an answer by the Christian Frontier Council to the frequent demand for a fresh approach to the problems of Britain in the sixties. Other chapters are concerned with industry, incomes, education, class-consciousness, the world-wide 'war on want', the history of the idea of equality, and the biblical basis of the Christian concern for an equality compatible with individual 'excellence'.

The fact that the idea of equality is the keynote of this book on Britain today will cause comparisons between the conclusions of Mr Jenkins and those of Dr R. H. Tawney, whose modern classic, Equality, *appeared just thirty years ago.*

A GREAT deal of trouble is caused today by what appears to be a growing confusion of mind which exists among those who are in positions where they control the large-scale media of communication, a confusion which often results in irresponsible action. Some of them can often be heard to argue like this, 'Ours is a democracy, which we take to mean that one man's opinions are as good as the next's. Our task is to find out what the public wants and give it to them. It is presumptuous and authoritarian on our part to give them what we think is good for them.' This line of argument is used to justify the refusal to adopt superficially unpopular policies in politics. It is frequently used to justify triviality and banality in the press. It has generally been assumed to be almost axiomatic in the film industry and is constantly reiterated by apologists for commercial television. It can sometimes be heard, expressed in suitably pious language, to excuse sentimentality and over-simplification in the pulpit. It is our conviction that, although it contains some elements of truth in distorted form, this is ultimately an ideological argument, devised to cover up the surrender of responsibility to self-interest. It is a way of concealing the fact that the politician has become a stooge, the artist a showman, the journalist a gossip and the preacher a salesman.

Democracy requires an express insistence upon quality and distinction. Those whom it trains, often at considerable direct public expense in these days, to distinguish, pursue and disseminate excellence, have a duty to try to do these things and the public has a right to feel robbed if the effort is not made. In fulfilment of this duty, those who have been trained in this way, have a particular responsibility to understand clearly the difference between, on the one hand, democratic leadership which shows respect for fundamental equality, and, on the other, both authoritarianism and time-serving.

For example, the first thing such people should realize is the many complexities and ambiguities involved in the phrase 'giving the public what it wants' in the setting of modern society, with its centralized control and mass media. To imply that the phrase is self-explanatory immediately suggests that it is being used as an euphemism for giving the public what it will most readily and passively accept, with the minimum amount of effort on the part of the giver. Mr Christopher Mayhew, in his pamphlet on Commercial Television, has pointed out that polls conducted to discover how many people listen to or look at particular programmes do not measure the quality of the satisfaction derived from these activities. A mild satisfaction of the kind which will make people look with a measure of interest at advertisements may be derived by a large number of people from the typical programme put on by the television companies at the peak viewing hours but, apart from the small number of events which have almost universal appeal, the majority of programmes which evoke intense interest and satisfaction are likely to be those of a specialized character which appeal to particular minority groups of many different kinds. This is because the deepest interest is aroused and the greatest satisfaction given only when people are sufficiently alert and sensitive to make a disciplined effort to give of their best and when those who receive what they offer have taken the trouble to have an attitude which is able to appreciate the best.

It follows from this that the surest way of giving the public what it really wants is not by trying to reach the lowest common denominator of effortless acceptance but by encouraging those who have specialized in the various departments of human activity to give of their best. In the debate about the introduction of commercial television in Britain, it was argued by the spokesmen of those who were in favour of handing over programmes to television companies who could finance themselves by selling advertising space that to refuse to do so was to 'distrust the people'. But the argument failed to appreciate the point that the pressure of advertising interest, however high-minded it may be, is bound to be exercised in the direction of predisposing the public to favour the product advertised rather than to appreciate excellence. 'The people' are most fully 'trusted' when the most favourable conditions

are created for the honest, disinterested encounter of people with each other, with spokesmen or performers free to give of their best and to try to win others to share their enjoyment of the best, uncomplicated by the necessity to catch the idly uncritical attention of the largest possible number of people and to make them sufficiently indulgent to accept advertisements for breakfast foods. If it is true that in Burke's famous words, 'Your representative (in Parliament) owes you not his industry only, but his judgement; and he betrays, instead of serving you, if he sacrifices it to your opinion', it is no less true that your artist or your journalist owes you the attempt to be faithful to his own standard of excellence, and he betrays and does not serve you if he sacrifices it to what public opinion pollsters or circulation managers discover the public in the mass will most easily take.

It must be emphasized that the gifted and trained person who does this not only surrenders his own integrity and freedom but also betrays those whom he addresses. Those who are more literate and more experienced and more discriminating than their fellows have an obligation so to convey news or entertainment as to help those who receive them to become themselves more mature, independent in judgement and capable of worthwhile enjoyment. If they exploit the undeveloped palates of those they serve by offering them only spicy tit-bits and meretricious sweets, it is not surprising that those who are not sickened by these offerings should begin to lose their taste for solid food. The fact that the newspapers which are probably still the most eagerly read and respected by simple people, their local weekly newspapers, are nothing like so silly and salacious as most of the large-circulation national press, proves that there is no immutable law of popular taste which compels the national press to produce the material which they turn out. These newspapers have 'given the public what it wants' only by deliberately stimulating, in competition with each other, the weakest and most frivolous interests of the public and thereby making it extremely difficult for anyone else to offer the public an alternative. The cynicism which is characteristic of many of the people involved in

popular journalism of this kind is not an accident; only men with a contempt for human nature and the community which they serve could carry on their trade in the way in which they do it.

Human equality demands that those who can exercise influence over their neighbours, whether through large-scale media of communication or in any other way, should show respect for those whom they address. It is their task, whether they are trying to instruct, inform or entertain, to help others come to share what they have honestly found to be good and to be strengthened in seeking the good for themselves. It is here that they find true equality. To exploit the weaknesses, ignorance and prejudices of their neighbours for their own gain and to use their gifts and education to do so is the reverse of what most people mean when they speak of the democratic ideal; it is certainly the denial of the attempt to express fundamental human equality in the life of society.

This point needs to be laboured today because the notion appears to have become widely held among people who might be presumed to be in a position to set standards of excellence for their fellows that to attempt to do anything of the kind is not democratic but a form of authoritarianism which is a violation of human rights. To want to do good by your neighbour is regarded as a peculiarly obnoxious form of evil, presumably because it is arrogant for anyone to assume that he knows what is good for his neighbour, since standards of what constitutes the good are purely arbitrary and private and have no validity for the community as a whole. Thus Mr Henry Fairlie, a well-known journalist, writing on 'The BBC: Voice of the Establishment',[1] produces as the most sinister characteristic of those who control that organization that they imagine that they know better than people do themselves what is good for them. The evidence adduced for this statement is that the two most distinctive Director-Generals, Lord Reith and Sir William Haley, believed that 'culture can be transmitted to the mass of the population by a curriculum of humane studies'. If this were only a rather awkward way of saying that they thought of culture in excessively formal and academic terms which created an unnecessary barrier between the BBC and many people, it would be an unexceptionable remark, but more than that was clearly meant. For, we are told, 'the mass of the people must find its culture, if it is to be real at all, by following their own tastes and their own pleasures'.

Now this could be a salutary reminder to 'top people' not to imagine that what they think is good for people is the same as what most people think is good for themselves, were it not for the fact that it begs the whole question of how much real freedom of choice is possible for people under the conditions of increasingly centralized modern society. Those in control of the mass media of communication cannot avoid

[1] In *Encounter*, August 1959, and also in the book *The Establishment* (edited by Hugh Thomas: Anthony Blond, 1959).

giving a lead and thus inevitably determining to some extent what the people think they want. Has Mr Fairlie never heard of or pondered upon the popular song 'plug'? Modern popular culture is largely manufactured, packaged and presented by 'top people' of various kinds. Almost everything depends, therefore, upon the attitude with which the controller approaches his task. What Mr Fairlie is presumably wanting to say is that many of our controllers have a self-centred and arrogant attitude, which prevents them from being interested in the real desires of those they serve and the situation in which they find themselves. The implication of what he does say is that no human being has that right to help his neighbour to grow in that appreciation of excellence which we have seen to be essential in an egalitarian society which tries to level up and not to level down. Under modern conditions, this leaves the field wide open for the exploitation of the public by those who have no principle except the desire to make quick profits. True respect for the public and its ability to create its own culture leads the controllers of the mass media to believe in the right of the public to access to excellence in conditions which help them appreciate it. Believing something to be genuinely good, they try to persuade others to share its goodness with them.[1] By the same token, they have to show respect for the attitudes of those they address and not use improper means of imposing their own ideas of what is excellent upon them. Yet it is better to err in this direction, provided one does it in sincerity and out of respect for people as equals, rather than to talk down to them in the contemptuous belief that all they want is rubbish. It is this respect alone which marks off the servant of the public from its exploiter.[2] Those who are gifted and trained to lead the public who do not show this respect are guilty of the 'treason of the educated'.

This treason is reaching such dimensions in modern British life that our social health is becoming gravely imperilled. With one hand society busily undoes what it is trying to do with the other. Long years of the lives of our children and vast sums of money and the zeal of ever-increasing armies of teachers are spent upon trying to obtain knowledge, competence and discrimination and to learn 'the things which are excellent', while large sections of the community use the education they have received at the community's expense trying to discover profitable ways of exploiting ignorance, stupidity, viciousness and

[1] 'The technique of getting essential information across is to be genuinely and truly interested in what one is doing and sharing it as best one can.' Mr Huw Wheldon, the television producer, at the NUT Conference on Popular Culture and Personal Responsibility, October 1960.

[2] Perhaps it should be said, in view of the abuse heaped upon him by Mr Fairlie and many others, that, whatever his limitations may have been in some directions, it was his possession of this fundamental respect which made Lord Reith at the BBC such an outstanding public servant, to whom this country owes a very great debt of gratitude.

laziness. Those who sell doped cigarettes to children as they leave school, taking advantage of their simplicity and their desire for experience, rightly receive the execration of most members of society. Is the activity of those who cheapen, poison and ultimately debauch their minds and their emotions so very different?

To forbid such activity, except of the most obviously flagrant kind, by law is a most undesirable expedient, likely to bring even graver dangers in its train. Apart from anything else, those who administer the law find it a difficult and tricky enough operation to identify obscenity, and they would be likely to find it even more difficult to cope with silliness, triviality and sophistry, which are found in higher places and which are much greater dangers. To invoke the sanctions of the law, anyway, is to expect another authority to do what should be done by the conscience of what used to be called 'educated public opinion'. What can be demanded, however, is that our legislation should not deliberately encourage the setting up of institutions which require the exercise of heroic virtue if they are to avoid, in Raymond Williams's memorable phrase, 'the exploitation of social poverty by speculators'. The establishment of semi-monopolistic and state-protected broadcasting and television systems dominated by advertising interests is the most obvious and urgent illustration of this which comes to mind.

Advertising is in many ways the key to the solution of many of our difficulties here. This is not to say that all advertising is bad. Much of it is the essential dissemination of information and, even when it is deliberately persuasive, it is often innocuous enough. In the appropriate places and in due measure, it adds to the gaiety of the common life and may even do a little to improve the standard of living. Its trouble is that it is generally a trivializing agency and its appetite is inordinate. It has to try to catch the attention by any tempting device it can find and, since it feeds on competition, it is always pushing its nose in where it is a distraction and a nuisance, and corrupting standards of excellence by making people too dependent on the more superficial elements of popular appeal. This is why there is such a strong case for the public control of advertising and why its activities in certain fields, such as those of broadcasting and the press, should be rigidly limited. Many people think, for example, that no measure would do more to safeguard the freedom and the quality of the national press than one which said that no newspaper should derive more than a certain proportion of its income from advertising. Such suggestions are, of course, always open to dispute. What cannot be disputed is that a healthy society is one where advertising is relaxed, modest, good-humoured and grown-up.

In general, we urgently need greater sensitivity and a more active conscience about the way in which controllers behave, and the greater the size and the more overt the public character of the organization they control the sharper our vigilance needs to be. Those who trade upon

the weaknesses of society in the realms of the mind and spirit should not be regarded as its successful leaders, but as members of its shady underworld. The difference between running a Soho strip-tease club and running some very popular Sunday papers is not very obvious and the proprietors of both should enjoy a similar social standing.

The Few and the Many

At first the Christians had no political influence, and only considered governments as pagan authorities demanding the Christian's obedience. The writers of the first three centuries acknowledge that they may serve a good cause, but regard it as out of the question that the Christians should serve as government officials or in the army. The Christians in other words, however much their numbers may have grown, are still 'the few', bearing a minority witness, and persecuted or tolerated by 'the many'.

The conversion of Constantine, who won the decisive battle for possession of the Empire under the sign of the Cross, changed all this. Christians could no longer stay detached from the business of government, cultivating personal perfection and criticizing government from outside. The theologians change their tune, and only too soon the Christians are employing the power of the state to put down not only paganism but deviant forms of Christianity.

From this point the Church is much more deeply committed to accommodating itself to the world's methods of preserving order and producing wealth, and more committed to generalize and legislate. The pattern of saving 'by many or by few' takes a new shape. On the one hand are the majority, generally conforming to the world, and at its best this movement would express the glory of God in just government, splendid buildings, literature and artistic achievement of every kind. But there were also always the protesting minorities: ascetics—like monks in the desert or in monasteries; puritanical protestants against pagan customs—such as the iconoclasts in art. The rejection of all Greek and Roman naturalism produced a new and austere type of symbolism which itself became the prevalent fashion in the early Middle Ages. Monasteries, which in the Dark Ages had sent out heroic missionaries to convert the barbarian invaders, preserved the seeds of a cultural life which would eventually expand and civilize the savages. How far the authority and standards of the Church can be expanded into the political organization, how far kings and emperors can be required to submit themselves to a spiritual authority, these are the recurring questions of the Middle Ages. The feudal system, in origin the only practicable method of preserving order among barbarians, came to be seen as a structure through which the whole universe was related to the supreme sovereignty of God.

T. R. Milford in *The Valley of Decision* (p. 16)
(British Council of Churches, 2s. 6d.)

BOOK REVIEWS

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A Scientist Who Believes in God. H. N. V. Temperley. (Hodder and Stoughton, 15s.)
Return to Belief. Yvonne Lubbock. (Collins, 21s.)

Both these books concern themselves with the quest for faith. Dr Temperley sets out the evidence that led him from the position of an agnostic undergraduate into a satisfying and Christian philosophy of life. Mrs Lubbock drifted into agnosticism in her adolescence, and only after twenty years' search involving the reading of some 250 books came finally to see that the Christian claim is true.

Yet these are very different books. Dr Temperley is concerned with the intellectual approach to religious belief and his central problem is whether an impartial consideration of the relevant evidence by scientific methods leads to the inference that the universe is directed by a Mind. The argument is not taken much beyond theism, and where it is, has not sufficient depth to be of use to many readers. This shows itself particularly in the chapters concerned with other religions, and with the Bible and the Church. Although I am sure Dr Temperley is right in many of his opinions, I find it difficult to know for whom this book is intended.

Mrs Lubbock's book I am prepared to recommend to nearly everybody. Her journey to faith has been made with extraordinary integrity of both heart and mind. From Socrates to McTaggart, from Kierkegaard to Charles Williams, she has done her homework so well that even the collection of 'texts relevant to passages discussed' contained in over a hundred pages at the end of the book (and culminating in Christ's words about Himself) makes the book of great value.

It was the impact of Kierkegaard's thought that caused her to suffer 'a sharp attack of unwilling suspension of disbelief'. To avoid this attack she turned to the examination of Hinduism, Buddhism, Islam, and Judaism. To no avail—her philosophical and religious wanderings end at the Cross and the Resurrection. This indeed is a pilgrimage of the mind, but it finishes not with a metaphysical scheme, but with grace and life and love, with atonement and coinherence and exchange.

If we feel that Dr Temperley has given too little space to the things that concern Yvonne Lubbock, she herself seems to have read little in science; of the three books concerned with science from which she quotes, two belong to the nineteen-thirties.

This is a pity, since I believe some of the recent discoveries in science to be spiritually significant and theologically important, and neither of these authors has carried the quest for faith into one of the places where God may be speaking to us in our own age.

C. D. Curling

Christian Ethics and Foreign Policy

British Foreign Policy since the Second World War. C. M. Woodhouse, DSO. (Hutchinson, 30s.)
Christian Ethics and the Dilemmas of Foreign Policy. Kenneth W. Thompson. (CUP, 28s.)

From those to whom much is given, much is required, and Mr Woodhouse has been given many opportunities to master the intricacies of foreign policy. Formerly in official service, then with the Nuffield Foundation, subsequently Director General of Chatham House, and now a Conservative MP, he has both played in the game and watched it from many angles.

One would therefore expect something cogent and trenchant from him. But his book is not that sort of a book. The first part of it is a generally fair, succinct and factual account of the moves on the international chess board since 1945. There is room for criticism here and

there. For example, he nowhere gives a good, sit-down discussion of Suez, but spreads his references. He has much too little to say about some of the attitudes and challenges that arouse popular feeling on foreign policy; and determine long-term changes.

Indeed, he hardly discusses group or race relationships which loom so large today in moulding the attitudes of nations, within or without the Commonwealth. Of course, he has a few lines about it, but quite incommensurate with their importance. Much the same must be said about his treatment of aid to the underdeveloped countries. He gives little guidance on the merits of bilateral as compared with multilateral schemes, and all the rest of the jargon. Yet, on all counts, this is a crucial field—to put it only on a self-calculating basis—in the struggle between Communism and the open society. When he discusses interdependence, he says accurately that Britain has shown herself unlikely to embrace a real sacrifice of sovereignty except under the pressure of war, but he does not ask whether this ought to be always so.

I think this is due to a certain complacency in Mr Woodhouse's attitude. He argues, and one cannot contradict him, that the purpose of British foreign policy is to protect British interests abroad, and these are dictated by Britain's circumstances at home. But is this a sufficiently complete description of Britain's foreign policy to serve as the keynote of a book? I doubt it, unless one stretches words to embrace a range of meaning which they would not imply to the ordinary reader. Even when Mr Woodhouse correctly defines our easy-going national attitudes he does not suggest that they should be challenged. For instance, he remarks that in 1959 Britain didn't wish to bring about radical changes, but to live with the world as it is. But is this so? Was there not already a strong feeling in 1959 that we could not go on with the 'cold war' at its then intensity, or with the underdeveloped countries in their then poverty?

Dr Thompson of the Rockefeller Foundation has also few illusions but his book is on a totally different tack, and he writes from wholly different assumptions. It is a comforting book because it is good and gloomy.

This is most refreshing because at least we know where we aren't. Dr Thompson does not spare his own countrymen. His account of American faith in good faith, treaties and agreements would make angels weep, and the facts have probably done so long 'ere this. In the first thirty years of this century, the United States negotiated and ratified nearly a hundred treaties of arbitration and conciliation, but only two outstanding international problems were actually arbitrated and in neither of them was an arbitration treaty necessary. Successive Secretaries of State vigorously promoted this lush growth, and they were all honourable men. But what America has done, in spite of her obvious self - interest, her perverse idealism and historic isolation ought not to be forgotten. Marshall Aid stands as one of the few really imaginative and generous gestures of our century.

As for anticolonialism, it was nice of such a world figure as President Roosevelt to sum up the debate by saying: 'We believe that any nationality, no matter how small, has the inherent right to its own nationhood.' *Mirabile dictu*, Dr Thompson, an American, is puzzled about the wisdom of this sort of belief. But he has his own problems and the British do confuse him. Cyprus emerges as a colonels' struggle, Col Grivas against Col Harding. Who is this Col Harding? Could he be a relation of Field-Marshal Sir John Harding?

When Dr Thompson comes to deal with Christian Ethics he does it under the heading of 'Judaeo-Christian Realism'. This chapter is in the main a useful discussion of the complexity of moral judgments in political affairs. It does not carry the argument very far, and does not attempt to suggest the specific ways in which Christians should seek to work. And there is some confusion of ends and values. Thus, 'the American goal overseas is essentially one of translating the best in the missionary enterprise into secular terms'. I suppose

we should be grateful if the translation is good.

KENNETH GRUBB

The Yogi and the Journalist

The Lotus and the Robot. Arthur Koestler. (Hutchinson, pp. 296, 25s.)

Since this book has already made a hit, I shall assume the reader's knowledge of its themes. As a debunking of Yoga and Zen it is provocative and entertaining, though rather unfair. The object of Yoga, says Koestler (p. 85), is the merging of the individual consciousness with cosmic consciousness. Not at all: he is here describing (if anything) Advaita, but not Yoga, which explicitly rejects the notion that the self becomes united with God (Brahman, etc.). But then why complain about 'bowdlerized versions' of the doctrine which are made available to Western sympathizers? Koestler is brought to the conclusion that neither Zen, Yoga nor any other form of Asian mysticism has anything to offer (p. 282). Is the implication that Christian mysticism might have? Then why does he not look at those forms of Asian mysticism which have analogies with Christian contemplation? Or is all mysticism out? If so, something better is needed than a discovery that there is nothing miraculous about Yoga or rational about Zen. Koestler has deliberately fastened on those forms of Eastern spirituality which have made a big impact on the cruder kind of Western intellectual. And he looks at them, sometimes, in a naïve manner. Suppose Yogic miracles *did* occur: would Koestler *then* go in for Yoga? And how can Buddhism be debunked without paying any attention to the living tradition outside Zen?

Amid the many misstatements, the following takes the prize: 'Their contribution' (sc. that of the great swamis from Shankara to Vinoba) 'lay more in their personality than in their teaching, and they rarely left written works of value on which their successors could build'. Shankara, Ramanuja, Madhva, Shrikantha, Nimbarka, Vallabha, Vijnanabhikshu. . . . Is he really meaning these? His debunking of Eastern theology is like a man's doing an unfavourable survey of Lourdes and Mount Athos without reading anything of Augustine, Aquinas, Schleiermacher, Barth and others of that ilk.

A lot, though, of what he says about Yoga and Zen is correct, and he puts his finger on various Eastern social maladies. So what? I await with interest *The Easter Lily and the IBM Machine*, by some Oriental Counter-Koestler.

NINIAN SMART

Jesus Christ and the World's Religions

World Cultures and World Religions. Hendrik Kraemer. (Lutterworth Library. Lutterworth Press. 35s. 0d.)

This invaluable treatise is work in preparation for the 'coming dialogue' or 'encounter' between the world religions which has been announced by several other writers, such as Mircea Eliade the historian of religions. Dr Kraemer affirms first of all that 'the present rather confused multilogue of cultures and religions' does not yet amount to any real encounter. At present, 'Orient and Occident are both in process of revaluation of themselves and one another'; but this situation, 'full of explosive and auspicious possibilities' is almost bound, in due time, to lead to one of conscious spiritual confrontation.

Hitherto, the author reminds us, the West has been more receptive of the spirituality of the East than the East has of the West. He gives us a compendious account of the infiltration of Oriental ideas and cults into Europe and America, partly through Western individuals at odds with Christianity who have sought spiritual consolation elsewhere, and largely through the labours of European scholarship. But the latter have also given Islam and the East a better knowledge and understanding of their own spiritual heritage. (Incredible as it now

seems, India for instance had practically forgotten the very names of Gautama and of Asoka for centuries before Western savants studied the history of Buddhism). Thus, while Oriental religions have suffered from the erosion of Oriental culture as a whole under the 'invasion of the West', they have also derived stimulus from it. Dr Kraemer reviews all the main movements of revival in Islam, Hinduism and Buddhism, some of them energized, no doubt, by a spirit of cultural self-defence against the West, but none the less authentically religious.

Already, it seems, each of the great religions is collecting its own far-flung forces in world congresses (albeit reflective rather than dynamic in character). Colloquies between any or all different faiths have also begun and must be expected to develop. And here Hinduism, as Dr Kraemer says, possesses an initial advantage in its hospitable attitude to all religions as paths to one and the same end; but he notes also that this open-mindedness, raised as it is to dogmatic status, becomes another kind of exclusivism when, for instance, it spurns as 'arrogant' any suggestion that the Gospel is the normative concept of religion. The issue that this raises, and other prevenient conditions of the 'coming dialogue', are discussed in the concluding sections of the book, which give a good account of other contributions to the same subject, including that of W. E. Hocking, which receives generous, if partly critical appreciation.

Probably no one but Dr Kraemer could have produced such a masterly and authoritative survey of the prospects of the world religions at the beginning of the atomic age. For where (except in Hocking, whose work belongs to earlier decades) would one find, in addition to the required theological and sociological competence, such long and intimate contacts with people of other faiths as Dr Kraemer has had in the mission fields of South-east Asia? He has given us an immensely informative treatise, a book to be re-read and kept for reference, for it will be long before it can be surpassed.

PHILIP MAIRET

Schools

The Process of Education. Jerome S. Bruner. (Harvard, 22s.)
The Christian Idea of Education. Edited by Edmund Fuller. (Yale, 11s. 6d.)
Schools of Europe. Anthony Kerr. (Bowes and Bowes, 25s.)

How difficult it is to review briefly three books as diverse, as intelligent and as challenging as these! The first is a concentrated statement of some of the implications of the startling theory now being put forward by some psychologists that any subject can be taught in some intellectually honest form to almost any child at almost any stage of development. That in itself of course offers us no clue to what is most worth teaching. Even if the criterion for any subject taught in the primary school is whether, when developed more fully, it is worth an adult's knowing, and whether having known it as a child makes a person a better adult, this begs the question of what 'better' means. Should the aim of education be to make life full of interest, or should it be to pattern the individual so that he fits in with what contemporary society values most? Interest can be tyrannical; values deemed important by contemporary society leave some important values out altogether. It is significant that though mathematics, science, literature and social studies are mentioned frequently in its pages, religion nowhere is considered as an educative subject in *The Process of Education*—though some of its pages are full of insight, notably those recognizing how important intuition is in modern life and the attention we should be giving to fostering its development.

Religion may not be mentioned in Dr Bruner's book because in the USA Religious Knowledge is not part of the public school curriculum. But more profoundly it is not considered because, as William G. Pollard points out in his chapter in *The Christian Idea of Education*, while Western man looks to his Graeco-Roman heritage for culture and education he does not expect his Judaeo-Christian heritage to yield very much of either. He is indeed at best just

beginning to recover the capacity to respond meaningfully to it.

This book, now published as a paperback, is a fifth reprint of a symposium of lectures given at a Connecticut seminar in 1955, with a record of the livelier parts of the discussions following them —in which occasional irrelevancies sometimes, like hares, get a fine lead over any chasing dog. The speakers—Anglican, Presbyterian, Roman Catholic, Eastern Orthodox—include Reinhold Niebuhr, Jacques Maritain, Alan Paton, Father Florovsky and Harris Harbison, Professor of History at Princeton, whose contribution seeks to answer one of the key questions of the conference (a question not touched on in Bruner's book): can a liberal education be a Christian education too? His reply, in brief, is that a liberal education can be lighted from within by Christian belief—and given a new dimension thereby. 'In every concrete fact and temporal event there is potential meaning that beggars the imagination. A liberal education does not reach its *own* goal unless a student senses something of this meaning.' But this does not at all imply that merely by adding religious instruction to the subjects of the curriculum or by 'christianizing' them one will be doing good. There is a certain integrity about the methods and results of both the arts and the sciences which must not be compromised by the external imposition of religious dogma. Nevertheless, to teach subjects in a secular way without religious insight is to teach them flatly, unprofitably, as lacking a dimension.

This is one of the threats of a secular education to those receiving it: another, as Maritain implies, is that it is over-concerned with the conscious part of the mind. There is a sense in which not merely the traditional Graeco-Roman studies but the sciences too, as usually approached, are *provincial* in their understanding of man and his nature.

Anthony Kerr's *Schools of Europe* is provincial in quite another sense. It is a forthright and original comparison of the actual provision made by some thirty European countries for the education of their children in schools. It is packed full of valuable information, plentifully supplied too with prejudices and mistakes—but very much alive and kicking all the same. Surely this must be the work of a clever young Scot, educated at Cambridge and probably in history. Here are facts in abundance about systems of education; teachers and their qualifications; and sobering truths about the place examinations take in the lives of many a young European (and British) boy and girl.

What is taught is less important, however, than how it is taught—and that involves how we are encouraged to teach it by the social system, the social climate, the underlying beliefs, of the country and time in which we live.

W. R. Niblett

Capitalists and Protestants

Religion and Economic Action. Kurt Samuelsson. (Heinemann, 21s.)

This is a thorough and devastating critique of Weber's thesis that Protestantism contributed to the 'spirit of capitalism'. Dr Samuelsson first outlines the thesis and the critical literature that followed it, showing how Tawney and others, who rejected it in its simple form, have nevertheless far too readily accepted and diffused the idea that there is some relation between the two. He then shows that Protestantism was as anti-capitalist as Catholicism, and that captains of industry in the nineteenth century had an ideology similar to that of their medieval precursors, which had nothing to do with religion. He doubts if diligence, thrift and the abolition of usury laws had much to do with the development of capitalism. He shows that most of the correlations and generalizations made about these issues do not hold for all times and places, and that many of Weber's particular points cannot be substantiated. Many special factors have to be introduced to explain why some societies developed fast and others stagnated. The leadership in the industrial revolution of both Protestant(?)

Britain and Catholic Belgium obviously raises large question marks.

This is a short, readable, hard-hitting book, filled with miscellaneous information about very diverse periods of modern economic history. It should be compulsory reading for all who believe that large generalizations about religion and social affairs are significant, and who do not realize the complexity of the work of modern economic historians and the large areas of our ignorance. They will find themselves stimulated to further thought and deeper study. They will be tempted in particular to look more closely into the effects and causes of 'secularization' and the Enlightenment than perhaps theologians have been used to doing. They will be enriched by contemplating the many possible varieties of inter-relation between ideas, economic events, political forces, the emergence of brilliant families, and the physical-geographical background.

Nevertheless, Dr Samuelsson has not said the last word. His work is entirely critical, and eschews any attempt at any sort of general explanation of anything; 'we must refrain, in the interests of truth and commonsense, from *all* such generalization'. This is to go too far. 'Any sufficiently unambiguous definitions of "economic growth", "capitalism" and "industrialization" are impossible.' True of 'capitalism', a more or less meaningless concept, but not true of economic growth and industrialization. Dr Samuelsson indeed tends to make confusion worse by not clearly distinguishing the various stages of development of modern industrial society (surely one of the main defects of the Weber-type approach), and not asking whether some generalizations might not be made about the impact of ideas on action, and action on ideas, at particular stages. Protestantism had nothing to do with the Fuggers or the merchant of Prato, but it did coincide with certain other developments, which through seventeenth century scientific inquiry and the Enlightenment and much else besides, led to industrialization and all the rest. A too negative final answer defeats itself. But Dr Samuelsson has done much to make us wary and open to new possibilities of explanation.

D. L. Munby

Faith and Fiction

The Novelist and the Passion Story. F. W. Dillistone. (Collins, pp. 118, 12s. 6d.)

The Borderland. Roger Lloyd. (Allen and Unwin, 1960, pp. 111. 16s.)

Dr Dillistone's study of four novels shows how the Passion of Christ may be reflected in modern times. Mauriac, Melville, Kazantzakis and Faulkner each reveal the print of the nails in flesh of our day, while purporting to tell no more than a tale. The first chapter explains in what way this is preferable to historic reconstructions of the Earthly Life—such as *The Robe*. Bringing the past to life is in literature an evasion for the artist, who must transform the full authentic record of experience into vision and symbol. With very few exceptions, such history gives only instruction and stimulus—and ready-made answers, if not supplied, are yet implied.

In retelling the stories of these four novels, Dillistone brings out his personal interpretation of their fables of redemptive suffering. At the centre of each lies a mystery—an 'incomprehensible certainty' as Hopkins once defined mystery to Robert Bridges. 'By mystery you mean an interesting uncertainty, whereas I mean an incomprehensible certainty,' he said.

The power and the glory of such mystery is best shown, it would seem, by glimpses through a partly familiar scene. Literature does not deal in information but in something more primitive and inclusive:

> *a communication, a scent*
> *Direct to the brain*

and the more cunningly an artist has applied his intellect to his work, the less overt cerebration and undissolved instruction it will show. A masterpiece like Melville's *Billy Budd* has the same power as Stanley Spenser's picture of Christ preaching at Cookham Regatta, sitting

in a punt and dressed in the uniform of the local Watch Committee—straw boater and grey mackintosh. 'I felt that was right for Him,' Stanley Spenser declared with utter conviction; and the conviction is there in the lines of the picture.

How the triumph is achieved, whether of religious or of poetic affirmation remains indefinable, though immediately recognizable when it is met.

It is possible to disagree with some of Dr Dillistone's judgements yet to accept his account, because his writing also carries this recognisable stamp of authenticity.

The disarmingly modest work of Canon Roger Lloyd must inevitably suffer by juxtaposition. He is himself a practitioner of that kind of historic fiction which Dr Dillistone would regard as dangerous, and in these lectures he is concerned with religious journalists; those writers who are prepared to give palatable instruction or popular edification; he confusingly mixes them up with genuine artists. Either you like G. K. Chesterton ('our theological teacher and no one has said him Nay') and Dorothy Sayers on *The Mind of the Maker*—or you don't. Once from the pulpit of Washington Cathedral, I heard 'Don't we *all* love Dickens' *Christmas Carol*, *Holy Night*, Bing Crosby—don't we all?' and the impulse to murmur *sotto voce* 'No, we don't' was irresistible.

Canon Lloyd begins by expounding the vision in the ninth chapter of Ezekiel. The Man with the Inkhorn 'was the first religious journalist, and he wore white'. It will be only too clear that I would prefer to have Dr Dillistone's exposition of the sixth chapter of Isaiah.

M. C. Bradbrook

Churches and Church

The Churches and the Church. Bernard Leeming, SJ. (Darton, Longman and Todd, 35s.)

It is at last becoming evident, even in this country, that the attitude of the Roman Catholic Church to the ecumenical movement is not nearly so negative as has commonly been supposed. The establishment at Rome of a Secretariat concerned with the problems of Christian unity, the presence of official Roman Catholic observers at the World Council meetings at St Andrews, the Archbishop of Canterbury's visit to the Pope, are all so many signs of the same great reality, perhaps the most important single development within the movement towards unity since Edinburgh, 1910.

All this makes the appearance of this book especially valuable and important. It is the work of a distinguished Jesuit theologian, a writer of considerable authority within his own Church: and it is the first systematic and full scale attempt to treat the questions of the relations of Roman Catholics with other Christians to be published in this country. Many may find its conclusions cautious and reserved—and certainly one can find Roman Catholic writers who are more outspoken than Fr Leeming—but this very caution is part of its strength. For his book represents not an extreme or eccentric, but a central position within Roman Catholic thought. And what no one could deny is the calmness, the charity and the sensitivity to non-Roman Catholic positions, which is evident throughout its pages.

Perhaps the most intriguing reflection which is prompted by reading it is this. If already Roman Catholic observers have been able to contribute in this way to clarify our thought about the issues involved between separated Christians, what may not their contribution be now that they are beginning to become more directly and personally involved in work and thought along these lines? Surely there are great surprises in store for all of us as our knowledge of one another deepens and grows more real, and the barriers which four hundred years of mutual suspicion have erected, begin to fall.

A. M. Allchin

BOOKS RECEIVED

This Day Belongs to God. Roger Schutz. (Faith Press, 7s. 6d.)
Nations and Empires. Neinhold Niebuhr. (Faber & Faber, 25s.)
A Testament of Turning. D. M. Roeloft. (Mowbray, 10s. 6d.)
People of the Way. Neville D. Gill (Skeffington, 18s.)
The Living Tradition. Frances Stevens. (Hutchinson, 35s.)
The Screwtape Letters and *Screwtape Proposes a Toast.* C. S. Lewis. (Geoffrey Bles, 12s. 6d.)
Earth's Remotest End. J. C. Pollock. (Hodder, 25s.)
The Theological Frontier of Ethics. W. G. Maclagan. (Allen & Unwin, 28s.)
Zik. Selection from speeches of Nnamidi Azikiwe. (CUP, 25s.)
Christians of the Copperbelt. John V. Taylor and Dorothea Lehmann. (SCM, 30s.)
The Meaning of Sacred Scripture. Louis Bouyer. (Darton, Longman & Todd, 35s.)
Life, Death and the Law. Norman St John Stevas. (Eyre & Spottiswoode, 35s.)
Maurice Nicoll. Beryl Pogson. (Vincent Stuart, 35s.)
Down Peacock's Feathers. D. R. Davies. (Geoffrey Bles, 13s. 6d.)
The Ruined Tower. Raymond Chapman. (Geoffrey Bles, 13s. 6d.)
Management in Britain. I. McGivering, D. Matthews, W. H. Scott. (Liverpool University Press, 25s.)
Ways of Knowledge and Experience. Louis Arnaud Reid. (Allen & Unwin, 40s.)
Catholic Action and Politics. Tom Truman. (Merlin Press, 30s.)
The Church and Economics. A Faith and Fact Book. Christopher Hollis. (Burns & Oates, 8s. 6d.)
Les Principaux Faits de l'Histoire des Missions. Thomas Ohm. (*Eglise Vivante.* Casterman.)
In Search of Humanity. Alfred Cobban. (Jonathan Cape, 32s.)
Family Needs and the Social Services. PEP. (Allen & Unwin, 30s.)
God's People in India. John W. Grant. (Highway Press, 6s.)
The Just War. Robert W. Tucker. (OUP, 40s.)
Christian Mysticism and Subud. J. G. Bennett. (Inst. for the Comparative Study of & History, Philosophy and the Sciences.)
A Handbook of Christian Social Ethics. Vol. 1, *Man in Society.* Eberhard Welty, OP. (Nelson, 42s.)
The Churches and the Church. Bernard Leeming, SJ. (Darton, Longman & Todd, 35s.)
Images of God. A. C. Bridge. (Hodder & Stoughton, 18s.)
Jesus of Nazareth. Gunther Bornkamm. (Hodder & Stoughton, 21s.)
The Sociological Review Monograph No. 3. Ed. Paul Halmos.
Moral Issues in the Training of Teachers. (Keele University College of N. Staffordshire, 12s.)
The Borderlands of Theology. D. M. Mackinnon. (CUP, 3s. 6d.)
History and Myth. David Cox. (Darton, Longman & Todd, 18s. 3d.)
On the Eight-Fold Path. George Appleton. (SCM, 12s. 6d.)
Introducing the Christian Faith. A. M. Ramsey. (SCM, 3s. 6d.)
They Lived their Faith. F. F. Goodsell. (ABCFM.)

(*Note:* Books should be ordered from your local bookseller and not from the FRONTIER office.—Ed.)

PAMPHLETS AND PAPERBACKS

With the co-operation of the Advisory Committee on Christian Pamphlets, a body which has been selecting and reviewing pamphlets since 1946, we offer each quarter a selected list of pamphlets and paperbacks of interest to our readers. We shall try to grade them by a simple system of stars:

** indicates a booklet of exceptional importance; *indicates that it is a very good piece of work. A listing with no star indicates that it is well worth your attention if you are interested in the subject concerned.

****The Valley of Decision—the Christian Dilemma in the Nuclear Age.** T. R. Milford. British Council of Churches. See editorial comment on p. 79 — 2/6

****A Mission of the People of God.** L. S. Hunter (Bishop of Sheffield). SPCK. See note in 'Frontier Chronicle', p. 103 — 7/6

A Chosen Vessel. Bible Studies in the Acts of the Apostles. C. F. D. Moule

* *What is Man?* Bishop S. Neill. Two more of the World Christian Books series. Lutterworth Press — 2/6 each

* *Reading the Bible Together.* Some methods and suggestions for parish groups. Harold Wilson. Church Information Office, for the C of E Board of Education — 2/6

Current Problems in the Understanding of Personal Responsibility. A Bibliography. Church Information Office for the Joint Board of Studies — 1/–

Keeping Faith with the Patient. Arnold S. Aldis. Tyndale Press — 9d.

Contemporary Psychology and Christian Belief and Experience. M. A. Jeeves. Tyndale Press — 1/6

****Black Government? A discussion.** K. Kaunda and C. Morris. United Society for Christian Literature—Lutterworth Press — 6/–

Science, Industry and Faith and *Technical Education.* Two reports of consultations available on request from the International YMCA Centre, Castle Mainau, Constance, Germany

Questions and Answers for Christians on Nuclear Disarmament. The Campaign for Nuclear Disarmament — 6d.

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